

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

Unaccustomed to Levity

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A Grenfell Memory

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The Road Back

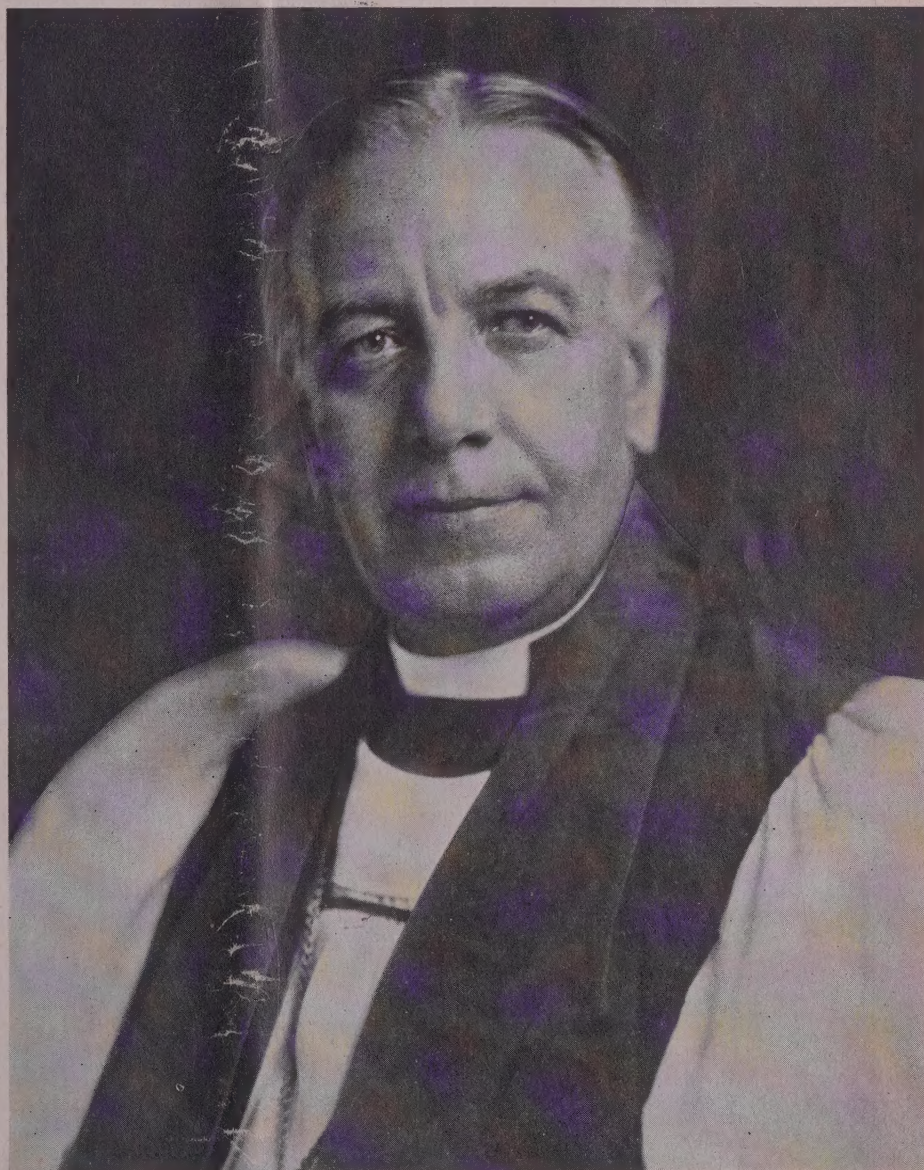
Elwood L. Haines

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Editorial

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THE RT. REV. JAMES E. FREEMAN

Bishop Freeman died June 6th in Washington, D. C. (See pages 5 and 17).

MR. FREDERICK E. KIDDER
JPS CAMP #43 CASTANER PRRA
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STRICTLY BUSINESS

MATTHEW JOSEPH KOLLER, shipping clerk in the New York office of the Morehouse-Gorham Co., is our tenth employee to enter the armed forces. Matty, who got his first job with the old Gorham Co. in 1929, came to the new firm at the time of the merger. He joined up with the Navy on June 1st and left for training on the 8th.

* * *

COMMUTING is something which, a year ago, I'd have assured you I'd never do. I used to have a lot of fun figuring up how many years of their lives our New York employees spent on hot trains: 43 minutes a trip, two trips a day, six days a week, twenty-six days a month, and I don't know how many a year, and so on. . . .

But after weeks of looking at city apartments and considering the advantages a youngster would have in a suburb, I weakened enough to end up, like so many others from M-G, out in Mamaroneck in Westchester county.

I still have a vivid consciousness, however, of growing old on a commuter's train, and balance this only with the self-satisfying consciousness of having made a sacrifice for the boy. And of course there are other pleasures: mowing the lawn, clipping the hedge, stoking the furnace (not this week at 90 degrees!), and walking a mile to the station. I could go on, like the brook, forever, and be cooler!

* * *

MY first book editing job is done and off to the printer—Alice Parmelee's *Patriarchs, Kings, and Prophets*—and I think Church School pupils are going to find it fascinating. It is a work book to be used with Godolphin and Salter's *God and His People*. The subject matter is mostly stories—and exciting stories. It should go over big, as the pupils say.

* * *

FROM A JAPANESE PRISON, by Samuel Heaslett, formerly Bishop of South Tokyo, is soon to be republished in this country by Morehouse-Gorham. The story of the Bishop's experiences from Pearl Harbor day until April 8, 1942, the time he spent in Japanese police stations and prison, it was originally published by the Student Christian Movement Press in London. It is remarkable, I think, for the fact that it shows Japanese—even the prison wardens—as human beings, about as cruel and as thoughtless, as kind and as tender, as other nationals, and for the story of the Bishop's spiritual experiences while being grilled by Japanese police. It is not an atrocity story.

* * *

Leon McCauley

Director of Advertising and Promotion.

Union With Presbyterians

TO THE EDITOR: This letter is obviously prompted by the letter signed by four Bishops asking their fellow bishops to join them in an effort to get General Convention to postpone any action upon the "Basic Principles" which may be recommended by the Commission on Approaches to Unity. The earnest good faith of the signers cannot be questioned. I am venturing however, since they desire as does the commission that we may achieve organic union with the Presbyterian Church, to present another view of the strategy to be pursued. How far what I say represents the thought of the commission I do not know.

Please note that this is not a defense of the commission. I ought however to say that while the commission has not published such a statement as the bishops desire, they have given constant attention to theological matters. They have had a number of professional theologians as members. The late Dr. Gavin was one of the most helpful. Much of the discussion with the Presbyterians, Methodists and Lutherans since 1929 has been theological. The commission has taken it for granted that the background of the Lambeth Reports of 1920 and 1930, of the Reports of Lausanne 1927 and Edinburgh 1937 and of the official responses ("Convictions" and many special reports) would be familiar to those who were concerned with theological aspects of the matter. Furthermore, if the reports of the commission since 1937, the Syllabus and the published addresses of members of both the negotiating groups are studied, it will be seen that there has been a good deal about theology. Obviously we have not done all we might have done; but we have not been unmindful of the theological problems.

Assuming that we want to achieve this union and coming now to strategy, I raise the question first whether the four Bishops do not over-estimate the importance of theology in this whole matter. Far be it from me to disparage theology or theological study. That study is part of my "job." I am just about to interrupt the writing of this letter to go over to the Divinity School in Berkeley to help my class in its reading of Anselm.

But the function of theology is to clarify, to understand, and to make possible the communication and preservation of the great faiths which are the creative factors in life. St. Paul gathers up into himself the meaning of Christ for the world of his day. It is not the technical theological expression of this meaning which makes him still the greatest of Christians. Men differ in their interpretation of his "theology." But they surrender to the creative power of his faith. Augustine expressed the meaning of Christianity for a world in collapse and helped the Church to understand the momentous task which faces it. Aquinas gives marvelous expression to the "Medieval Synthesis." He does not create it. Once more we are coming to a time when we need a great theologian, or no, let me say a great thinker to absorb into himself the meaning of the old faith in this new world. The vastness of Christianity, its infinite diversity, and yet its fundamental unity are the factors making the creative life movement which drives us on today. We call it ecumenical.

Until in God's Providence this new Augustine appears, the business of a theological committee must be to help in adjustments, pointing out apparent contradictions, tracing them to their sources, helping to get the right perspective. But clearly that does not mean to raise issues which in our own Church we leave unsettled (because life is more im-

portant than logic and worship has precedence over theology). The four Bishops propose that this committee should make clear the canon of interpretation to be applied to the Bible as the rule of faith and the creeds as formulations of the faith. Past experience hardly indicates that tension is likely to be relieved by such attempts. The House of Bishops has tried its hand several times within the last few decades without notable success. Tension has been relieved only because nobody was going "to do anything about it" anyhow. Presumably the situation in our Church is much the same as that in England as revealed in "Doctrine in the Church of England." That report itself created a good deal of unrest; but one does not need a very vivid imagination to picture the turmoil if it had been proposed to enforce any one of the diverse views therein expressed. Certainly the American Church Union and the Evangelical Education Society do not agree on the interpretation of the XXXIX Articles. When the Faith and Order Commission on Intercommunion wanted the views of the Episcopal Church they found it necessary to ask two men to report—two quite different interpretations of the position of our Church. We get along because we do not try to enforce either of these views to the exclusion of the other. Theological study of all these subsidiary doctrines as well as of the great "dogmas" of the faith: Trinity, Incarnation, Atonement, the Church, is of vast and never-ceasing importance. The danger comes when interpretations are enforced by exclusion or when a particular doctrine is studied not against the larger backgrounds, but made an end in itself.

There is a great deal which a theological committee can do to help; but it will only produce greater tension, I am sure, unless we recognize as I have already pointed out that the Christian Church is at this moment swept along in the great stream of life which is moving towards some realization of the fundamental unity of mankind in God. The *theology* of the Ecumenical Movement has not yet been worked out. The *ideology* which grows out of the revelation of God in Christ as Love is already here as a great creative faith. These technical questions must be studied in the light of that great faith.

What then is the strategy which we should pursue at this particular moment in this small but nevertheless vastly significant problem of union with the Presbyterians?

First we must note the relation of this to the Quadrilateral. That historic statement declared the willingness of our own Church and later of the Anglican communion so far as its bishops represented it, to negotiate with other Churches on the basis of the four principles therein set forth: The Scriptures, the two Creeds, the two Sacraments, and the historic Episcopate. We began our conferences in 1929 in accordance with Bishop Brent's resolution by the study of the moral standards of the three communions represented—Presbyterian, Methodist, and our own. When we came to doctrine it was quite clear from the start that the first three articles of the Quadrilateral raised no serious difficulty. Differences of emphasis of course were there, but the whole-hearted acceptance of the three could not be questioned. (The same was true of the Lutherans when they were included after 1931 in the discussions.) To ask for more than this whole-hearted acceptance was to ask for more than we do in the case of our own clergy. The conferences gradually came to concern themselves chiefly with the ministry. When the Declaration of Purpose was adopted in 1937 by General Convention the commission had still no idea of how far the Presbyterians would be willing to go towards

accepting the fourth "wall" of the Quadrilateral; but when after three years of discussion of such proposals as the Extension of Ordination (supplemental) and Joint Ordination, the Joint Conference finally decided we must put before the two Churches some sort of sketch to answer the question "whither," we found that if we could proceed upon the recognition of equality of the two bodies, each dealing with the other as a part of the Body of Christ and each therefore making a contribution to the union (that we might have a Church greater than either), we found, I say, that the Presbyterian negotiators were ready to accept the historic episcopate provided it were constitutionally defined. That definition is precisely what we have in the Protestant Episcopal Church and precisely what the Lambeth Conference has asked for. We do not know of course what the Presbyterian General Assembly may do about it; but what we have to note as of first importance (from our point of view) is that after a good many years of conference the official Department of Unity of the Presbyterian Church has expressed itself, quite unanimously I believe, as ready to recommend to the General Assembly the acceptance of the fourth "wall" of the Quadrilateral. Our people are inclined to take bishops so much for granted that they forget what that means. Looking at it objectively it would seem to me (still from our point of view) something of an achievement. Looking at it in the light of God's purposes, I can see in it only the hand of God. No one could have been at the conference out of which these proposals have come without some sense of the guidance of God.

It was quite obvious that the next question would be concerned with the Presbyterian contribution to the union. The "Basic Principles" indicate that it naturally takes the form of a larger responsibility of the Presbyterate (plenty of precedent in early and pre-Reformation history) and a recognition in the lay eldership that the laity have more than a legislative concern in the spiritual work of the Church. If "Basic Principles" are carefully studied it will I think be seen that apart from a few questions left to be dealt with as we get nearer legislative action, that is the substance of these proposals.

Next it should be noted that these proposals do not present to the Church any matters for legislative action. They are as I have many times pointed out something in the nature of the Atlantic Charter, a sketch of the main points which would seem to be involved if we are to carry out at all our declared purpose of union. There they are. What are we to do with them?

I do not know just what form the commission's recommendation will take, but I am sure that it will in substance ask that it be instructed to proceed on the basis of these principles to continue negotiations, provided the General Assembly takes similar action. That would not mean that the negotiators would be tied to every detail of the "Basic Principles." It would mean that they would have a basis upon which to rest the structure on which legislative action must in the end be taken.

The importance of doing this *now* seems clear to many of us. To refer the report back to the commission with instructions to put it into the hands of "professionally trained theologians" really gets us nowhere, as I have already pointed out. It certainly will not relieve tension except as it puts off the day when we must decide something. The four Bishops suggest that these "Basic Principles" "may be fruitful." The fact is that no one has offered any other proposals which get us anywhere. Prayer of course we must have. The interest of the laity is vital. Theo-

logical study must go on. But if any one will take the trouble to study the criticisms it will I think be found that they fall into two classes. The first is of detail and therefore comes properly within the legislative process. It does not invalidate the main recommendation that these proposals be a basis for further negotiation. The second class attacks them as violating Catholic tradition or the Catholic faith or Prayer Book principles; but apparently (and I am trying to be sympathetic and understanding) they assume that until the Presbyterians accept the critics' interpretation of the faith of the Church, there is nothing to do about it. The many letters I have had from bishops all over the world fall into the same classes—most approving *in substance*; a few taking a position which seems tantamount to saying that the Presbyterians must heal the schism by coming back into the Church.

Neither the commission nor the Joint Conference can continue to *negotiate* unless they know whether their Churches are willing to give them a basis. What is the use of asking any group of men to spend unlimited time trying to work out legislative proposals (constitution and canons if you like) if they do not know that the Church is willing to consider including in them some definite recognition of the Presbyterian contribution, together with freedom of worship. The legislative structure of the two Churches here in America does not differ in its main lines.

We should take action so that we may go ahead. We should take action also in order that we may present in proper form these principles to the Lambeth Conference. We cannot ask the conference to spend time (some of you will remember the days and days of discussion on South India in 1930) discussing proposals which our own Church is not willing to look on favorably as a basis for negotiations. It is conceivable that in the good Providence of God the Lambeth Conference may meet before the General Convention in 1946. To have nothing to present at that time save the proposals of a commission which General Convention has not been willing to accept as a basis for further action means 10 years more before we can get Lambeth Conference counsel. The unity of the Church has pressing urgency in this torn and divided world. Can we dare nothing? take no chances?

Two more matters bear on this strategy. It was a great satisfaction to receive the later statement signed by the eight Bishops. They have, it seems to me, put us on the right track; indeed what I have said in this letter is hardly more than an expansion of their clear and vigorous words. They suggest two points for further emphasis: The first concerns the education of the Church, clergy and laity on this whole matter. No one has felt the need of that more deeply than the members of the commission. No one has regretted more than they the difficulties. But the present situation brings into clear light a very interesting factor in the whole area of education. There is nothing which contributes so much to popular education in any particular field as proposals which require decisions to be made. The American public thought little of the question of world organization after the bitter fight on the League of 1919 until again came war and decisions must be made. This Church officially starts proposals for unity. After a brief outburst of interest, 50 years pass with only a few, a very few, concerned. There is some interest among the clergy in the Faith and Order and Life and Work Movements. They express laudable aspirations. But note the difference the moment it is proposed to make a decision. The concordat of five years back did a good job. So did the Joint Ordination proposals.

Both asked for action. The clergy and some of the laity were aroused. They are superseded now by these later and more fundamental proposals. Again because we have a definite decision of some kind before us, people are thinking, talking, debating. It is all to the good.

And that brings me to my last word. It concerns "tension" and only repeats what I said in a letter in the Church papers last year. There is, I think, no record of any marked changes in the history of the Church, or indeed, of any attempt to deal with new conditions which has been without "tension." Speaking entirely objectively, one need only point to the story of this Church since the Oxford Movement began. There is no lack of tension still: unhappy souls, divided parishes, disturbed dioceses. Tension is a sign of life. As long as the Church is alive we shall have plenty of it. The way to get rid of it in this particular matter is not to do nothing. It is to recognize that we are in a new era; a new world is forming. The Church may not be able to shape it as we believe God would have it, but we can try. The movement towards unity, the ecumenical conception of the Church, its fundamental unity, its infinite variety, its bond in love, these are the response of Christianity to the task of the new age. We have yet to wait for the majestic intellectual expression of all this; but the creative faith, the living ideology are here. Already they are sweeping away barriers, already opening new visions, already bringing new power to the Gospel. We cannot escape a decision. Where are we to take our place?

(Rt. Rev.) EDWARD L. PARSONS.
San Francisco.

TO THE EDITOR: I fear the letter of Mr. Charles Smith in the April 24th number of THE LIVING CHURCH expresses the feeling of many communicants of the Church. I pray we may not be faced with this alternative. On May 19th I will thankfully remember the 64th anniversary of my Confirmation.
ISOBEL MARY BORDON.

TO THE EDITOR: About this proposed concordat, let me add to the current discussions, so typical of our Church, which are proving little and making us all quite mad. Frankly, Mr. Editor, how is it possible for a Church so divided in spirit and catholicity as is ours to even consider uniting with a Protestant body when we don't even know our own mind? We have our faith and practice laid before us in the text and rubrics of the Prayer Book together with the background of practice and life of the Church of England throughout the centuries. Yet we are badly divided.

Let's have more interchanging of our own preachers, more mass meetings, more good religious literature, and above all a more Christian attitude among our brethren in our own Church and outside. Our prayers must first be for our own unity and then, if God wills, we can achieve that greater unity which Christ demands.

(Cadet) PETER CHASE, USCGR.
New London, Conn.

Church of Symbols

TO THE EDITOR: In your issue of May 2d Horace L. Varian writes (p. 33) with such Episcopal realism about the "Church of Symbols" that I, as a Methodist, feel impelled to buttress his attitude through the traditional process of going further.

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συν + βαλλειν. This means literally to "put together." With some of the ancient Greeks a symbol was a flat cake with a dividing indentation across the center. A stranger knocked at the door, the host extended the cake, the guest broke it, kept one-half while the host kept the other as a sign—a symbol—that the guest was welcome. In other words, the original symbol, συμβολον, was itself a symbol.

Ask any man now with a leaning toward engineering or anything practical to name the greatest invention the world has ever known, and he replies with a speed that almost spells irritation, "why the wheel." This is utterly incorrect. The most important invention the human mind has ever thought out is the symbol. For without the symbol the wheel could never have been invented. Without the symbol we could not calculate, we could not reason, we could not write, we could not even make out an income tax blank. The mind of man works wholly through symbols; the soul of the Christian is swayed and enheartened by the Cross as a symbol.

ALLEN W. PORTERFIELD.

Tuckahoe, N. Y.

Worship of Christ

TO THE EDITOR: It appears to me that Bishop Oldham's criticism of your editorial comment on the worship of Christ in the Eucharist is historically sound, but that some of his apparent inferences from it are theologically shaky. The term "extra-liturgical" as applied to such devotions begs the question. There is no essential difference between singing "O Saving Victim" at the communion of the people and singing it at Solemn Benediction. Both would have been equally strange to the liturgical practice of the first four centuries. It can be forcefully argued that the development of intra-liturgical devotion was an eccentric influence, distracting attention from the sacrificial action, but we are hardly likely to give it up now.

The real question, as you have seen, concerns the Presence of Christ in the Eucharist, and the propriety of offering worship to Him at all. If He is truly present, and if we worship Him at all, then we assuredly worship Him in the Blessed Sacrament whether we mean to do so or not: for we necessarily worship Him wherever He is.

It is a bit unfortunate that Bishop Oldham should have quoted the Bishops' report of 1922, for it is in error. Dom Gregory Dix has recently shown that devotion to the Reserved Sacrament originated not in Rome but in northern Europe, quite possibly in England! It was adopted in Italy rather reluctantly, due to Roman conservatism in liturgical matters. It does not seem to have occurred to anyone that it involved doctrinal innovation, as in fact it did not.

(Rev.) ERNEST J. MASON.

Spokane, Wash.

Clergy in Secular Work

TO THE EDITOR: *Re* your editorial Clergy in Secular Work [L. C. May 30th], it is more than a matter of conscience. It is also a matter of cash.

As long as his church work shows no signs of suffering, a priest's conscience may well be clear as he engages in secular work. St. Paul made tents!

The matter of cash is a bit more realistic. With the cost of living gone up 25 to 50%, how can we expect our underpaid clergy to meet their bills unless they add to their meager incomes by secular work? Is there a layman who would like to answer that one?

I have been chief clerk of the local Rationing Board since last October. Has the church suffered? On the contrary. We have to date paid in full our 1943 quota and assessment. We recently presented the largest Confirmation class in the history of this church. Moreover, I have learned more about human nature since I have engaged in this secular work than I learned in five years of seminary.

This may be an omen of things to come. Perhaps we priests are going to have to preach the Gospel as we make our tents!

(Rev.) GEORGE E. GOODERHAM.

Flagstaff, Ariz.

Editor's Comment:

Dr. Gooderham's reminder that it is up to the laity to see that the clergy make a living is very much to the point, and his parish's individual experience cannot be ignored. Certainly a part-time pastor is better than no pastor at all. Nevertheless, the general principle holds good that part-time jobs ordinarily produce only part-time results. Perhaps if St. Paul had not had to spend so much time making tents, he would have been able to establish additional churches. The churches he did establish were little islands of the faith in a vast sea of paganism. St. Paul would have been the first to denounce a cast of thought which is content with a "little island" role for the Church, and is undoubtedly grieved today at the threatened depletion of the ranks of the active clergy.

Food Blockade

TO THE EDITOR: On this Rogation Sunday I have been haunted by Christ's words—"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," and I have asked myself—dare we hope that God will answer our prayers for an abundant harvest for ourselves when we are deliberately withholding food from our fellow men—not only from those whom we call our enemies (though in God's sight we are all one family); but from our friends and allies who have suffered bitterly for the cause for which we profess to be fighting this war, by the use of that most cruel and inhuman weapon, the food blockade, which hits hardest not the armies but the innocent and helpless children, old folks, and invalids.

If we are concerned that our country maintain the tradition of Christianity, how can we shut our eyes to such flagrant denial of the implications of Christian Discipleship?

KATHLEEN W. SAYRE.

Orangeburg, N. Y.

Bahamian War Workers in U. S.

TO THE EDITOR: Several thousand Bahamians have already gone to the U. S. for wartime agricultural work. Most of these Bahamians are Anglicans. I wish we had priests here to send with them as chaplains, but even if we had that would not be practicable as these workers will be scattered over a large part of the U. S. Will you grant me a little space in your columns so that I can commend to the pastoral care of my Brother Bishops, Priests and American Churchmen their fellow churchmen from the Bahamas?

(Rt. Rev.) SPENCE BURTON, SSJE,
Nassau. Bishop of Nassau.

WHITSUNDAY

GENERAL

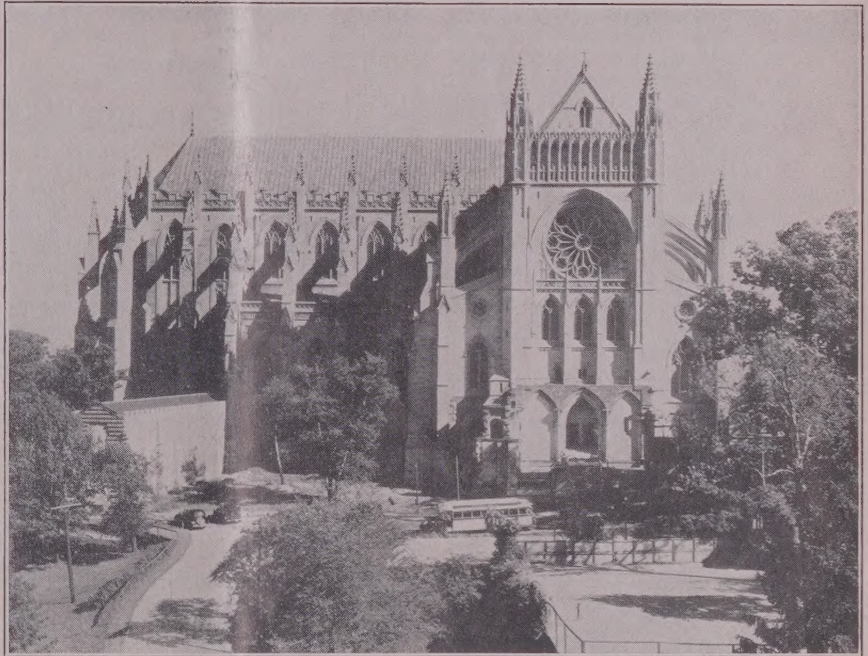
EPISCOPATE

Bishop Freeman Dies

The Rt. Rev. James E. Freeman, D.D., LL.D., D.C.L., third Bishop of Washington, died at his home on the grounds of the Washington Cathedral on June 6th. He had been ill since early spring.

Bishop Freeman entered the ministry from business life more than four decades ago. Born in New York City on July 24, 1866, he was educated in public schools and by private tutors. He selected the railroad profession as a career, entered the accounting department of the Long Island Railroad and advanced rapidly from a clerkship to an executive position. He was persuaded to enter the ministry by the late Bishop Henry C. Potter of New York who personally supervised his studies for Holy Orders. After hearing him speak on the public platform in a political rally, Bishop Potter was convinced that young Freeman's talents should be dedicated to the Church. He was ordained to the diaconate by Bishop Potter in 1894, and then gave up his railroad connections.

Dr. Freeman's first post in the ministry was as assistant at St. John's Church, Yonkers, N. Y., where he was placed in charge of the new chapel of St. Andrew. The chapel, later provided with a beautiful stone church, experienced such rapid development that in 12 years it had a membership of 1500 and property valued at \$150,000. Another achievement was the organization of one of the first clubs for workmen which attracted the attention of the then Police Commissioner of New York City, Theodore Roosevelt.



WASHINGTON CATHEDRAL: It is Bishop Freeman's Monument.

In 1909 Dr. Freeman was called to the rectorship of one of the most beautiful churches in the northwest, St. Mark's in Minneapolis, and after a fruitful ministry left to become rector of the Church of the Epiphany in Washington, D. C. In 1923 he was consecrated Bishop of Washington.

NATIONAL CATHEDRAL

As Bishop of the diocese of the Capital of the United States, he led the nationwide movement to hasten the completion of the National Cathedral in Washington, the 14th century Gothic edifice rising on the most commanding elevation in the District of Columbia to symbolize the religious aspirations of the American people.

Under his leadership the Cathedral project, initiated in 1893, made remarkable progress. Among the significant developments have been the establishment of the College of Preachers for the stimulation of the prophetic ministry; building of the first wing of the Cathedral Library; construction of the entire crypt structure of the main edifice including three beautiful crypt chapels; completion structurally of the apse; the great choir, the children's chapel, the north transept, the east cloister and crossing and portions of the nave and south transept.

During the first World War, as special representative of the late Secretary of War Newton D. Baker, Dr. Freeman travelled many thousands of miles and spoke to 450,000 troops in cantonments. For a number of years he served as chairman of the Episcopal Church Commission on Army and Navy chaplains.

One of the fundamental principles of Bishop Freeman's theology was a firm

The Living Church

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A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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(On leave for service with U. S. Marine Corps)
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conviction that religion is popular with the people. He often declared that there was no subject that interested the American people so much as religion, a fact which he believed contributed to the high morale of Americans on the battlefronts and on the home fronts.

RADIO

Bishop Freeman was a frequent radio speaker and had been heard in many nation-wide broadcasts from the National Cathedral. He conducted the first three-hour Good Friday service ever to be broadcast over a coast-to-coast network in 1930. Later in that year he spoke over the radio from London, gaining the distinction of being the first American bishop to broadcast to the United States from foreign lands. In recent years he has engaged in many international broadcasts, and his spiritual advice has been heard in most of the countries of the world.

Bishop Freeman was a proponent of organic unity between the Presbyterian and Episcopal Churches of America, and last Fall he preached a sermon on the subject which was widely circulated and evoked spirited discussion.

For many years Bishop Freeman wrote editorials entitled "Everyday Sermons" which were published in a number of newspapers. He was also the author of several volumes on religious subjects. In 1928 he delivered the Lyman Beecher lectures on preaching at the Yale Divinity School, since published under the title, *The Ambassador*.

Bishop Freeman has also been instrumental in attempting to establish Washington as the Presiding Bishop's see.

Bishop Freeman is survived by his widow, a son, William V. Freeman, and three daughters, Mrs. Ray L. Wollen, Mrs. C. P. Jaffrey, and Miss Elsie D. Freeman.

Funeral services were conducted on June 9th in the Cathedral. The body lay in state in the Bishop's chapel of the Bishop's House, before being moved to the Cathedral for a Holy Communion service preceding the funeral. Interment was private in the Chapel of Joseph of Arimathea, where Woodrow Wilson, Admiral Dewey, Bishops Satterlee and Harding are buried.

CONVENTION

Arrangements for Sessions Completed

The Rev. John R. Pattie, rector of the Church of the Ascension, Lakewood, chairman of the General Convention Committee on Halls and Meeting Places, makes a final announcement of quarters to be occupied by the houses of the Convention and the Woman's Auxiliary Triennial.

"Arrangements have been made," Mr. Pattie says, "for all legislative Convention sessions and committee meetings to be held in the Euclid Avenue Baptist Church (Convention Hall) and the main ballroom of the Hotel Statler.

"The Convention Hall is one of the outstanding buildings of the city. It is

located on Euclid Avenue at 18th Street, in downtown Cleveland, about midway between Trinity Cathedral and the delegates' hotels, with excellent street car service to all parts of the city.

"The main auditorium of the Hall provides pleasant and comfortable seating accommodations for about 2,500 people. Meetings of the clerical and lay deputies, joint sessions of the Convention, and public meetings will be held in the main auditorium.

"Adjacent to the auditorium are ample and commodious meeting rooms which can adequately serve as headquarters for the various Convention committees.

"The House of Bishops will meet in the lower floor auditorium. It is conveniently located in the building and offers splendid facilities for the sessions of the House of Bishops.

"The Statler Hotel ballroom, seating over 1,000 people, has been made available for the Woman's Auxiliary Triennial. It is within easy walking distance of hotels, Convention Hall, and the Cathedral.

"With continuous street car service, together with the fact that the hotels and meeting places are all within a radius of one mile, we are hoping that the accommodations for the guests of the 54th General Convention will be found comfortable and convenient."

Youths Meeting Postponed Until Autumn

There will be no national convention of Church Youth this year, the Rev. Frederick H. Arterton, executive secretary of the National Council's Division of Youth, announces. He says, "War forces many changes on us. We are disappointed, but not discouraged. On the contrary, we shall tackle our job with renewed enthusiasm and vigor."

Decision not to hold the Convention has been made because of the impossibility of securing suitable accommodations in Cleveland, difficulty in associating the Youth Convention with the General Convention, because of the shortened General Convention, and uncertainty about transportation.

Mr. Arterton says that arrangements are underway to make a colorful presentation of Youth work before both Houses of the General Convention and the Woman's Auxiliary. He, and the Rev. Curtis Junker will be in Cleveland to discuss youth work with interested persons, and literature on the Youth program will be distributed at Convention.

A planning conference held by the National Youth Commission is scheduled for the early autumn, Mr. Arterton announces also.

NEGRO WORK

Functions of Secretary

A letter sent recently by the social relations department of the diocese of Long Island to the new secretary for Negro Work, the Rev. Bravid W. Harris, and the subcommittee of the National Coun-

cil's Negro Work, commended the National Council upon the appointment of a Negro executive. The letter continues: "Any question in our minds as to the wisdom of this action centers not in the appointment of this executive, which we approve, but in the particular function, or series of functions, which he is to perform. Since the diocese of Long Island is one in which there is a large Negro population, with considerable communicant strength, we feel that we have much at stake in the future program of this committee and consequently request the privilege of asking certain questions, in our opinion basic to any policy for Negro work in our National Church:

SEGREGATION?

"1. Does this appointment mean that the secretary for Negro work will function exclusively with Negro parishes and missions in such a way as to establish, formally or tacitly, a separate sphere of Negro work?

"If such is to be the result, we believe that the same fundamental objection exists to this plan as has been raised in protest to all previous suggestions of a Negro diocese or a Negro episcopate.

"2. Will the appointee be able, and will he be permitted, to function on a higher plane than that of sectional tradition?

"If this appointment results in strengthening the attitude of segregation in our Church in any way, this office will be deprived of all its value. Already we have been confronted locally with some unfavorable reactions to this appointment on the part of both Negro and White clergy and laity because of this fear.

EQUALITY

"3. Will the new sub-committee on Negro work accept the responsibility of laboring to see that the Negro secures his rightful place in Church and nation, and is treated on the same basis as his White brethren?

"It is our feeling that the Southern attitude towards the Negro is destined to pass with time; ultimately, the so-called 'Negro Problem' will solve itself as Negroes are more widely spread over the nation as an accepted part of the population, and are not so greatly concentrated in a few areas. It is our belief that whatever the National Church does at this time must be based on this assumption. As a Church we believe in the principle of racial equality and we worship the God who 'hast made of one blood all nations of men for to dwell on the face of the whole earth.' This we must not betray."

Signed: the Rev. William Howard Melish, chairman Dept. of Christian Social Relations; the Rev. Samuel D. Rudder, chairman, Sub-committee on Race Relations; Henry Ashcroft, Rev. Arland C. Blage, Rev. Gordon C. Graham, Rev. Ernest A. Harding, Rev. Charles Havens, William Huntington, Mrs. Eileen Knight, Rev. Harry T. Morrell, Rev. George Parsons, Mrs. Benjamin Patterson, Rev. Sydney R. Peters, Allen M. Taylor, Rev. Joseph H. Titus, Mrs. Muriel S. Webb, Rev. John L. Zacker, Rev. H. Augustus Guiley, Rev. Herald C. Swezy.

CHURCH CONGRESS

Bishop Gray Elected President

Bishop Gray, Suffragan of Connecticut, has been elected president of the Church Congress in the United States. Bishop Gray has been active in the Congress for some years and acting chairman recently.

In lieu of the one annual Congress for the entire country, which has been called off because of wartime travel restrictions, smaller regional Congresses are planned where these gatherings may be held with a minimum of travel required.

CBS

Annual Meeting to Be

Held in Cleveland

The annual meeting of the Confraternity of the Blessed Sacrament and the meeting of the council of that society will be held at St. James' parish, Cleveland, Ohio, on Thursday, July 1, 1943, which is the Octave of Corpus Christi and also the feast of the Precious Blood.

The council meeting will be held at 10:30 A.M. at St. James' parish hall. The Solemn Mass will be celebrated at 12 o'clock, noon, with procession of the Blessed Sacrament and Benediction. The superior general of the confraternity, Bishop Ivins of Milwaukee, will pontificate at the Solemn Mass. The sermon will be given by the Rev. Frederick L. Barry, D.D., rector of St. Luke's parish, Evanston, Ill.

After the Mass there will be a luncheon and in the afternoon a general conference at St. James' hall.

RACE RELATIONS

Federal Council Urges Modification Of Immigration Laws

A resolution urging the modification of the immigration and naturalization laws to eliminate discriminatory restrictions based on racial grounds was presented at the public hearings before the House Committee on Immigration and Naturalization in Washington on May 26th, by the Rev. Dr. Walter W. Van Kirk, executive secretary of the Department of International Justice and Goodwill of the Federal Council of the Church of Christ in America.

The resolution which was adopted by the executive committee of the Federal Council, declared that such racial discrimination is unChristian, undemocratic, and contrary to proved scientific facts and expressed the hope that Congress would "take immediate steps to modify these laws to allow natives of all friendly countries, otherwise admissible, to enter this country under the existing quota system and become citizens on the same terms as immigrants from non-Oriental countries."

The Rev. Dr. Luman J. Shafer, representing the Foreign Missions Conference of North America at the hearings, expressed the concern of missionary groups

that such racial discrimination be removed from the immigration and naturalization laws "as a matter of Christian justice."

Dr. Van Kirk also presented a petition to Congress in support of the principles incorporated in the Federal Council resolution, signed by 48 nationally prominent Church leaders. The Episcopalian signers were: Bishop Gilbert, Suffragan of New York; the Rev. Dr. Elmore M. McKee, St. George's Church, New York; the Rev. Dr. Howard Chandler Robbins, professor, General Theological Seminary; Bishop Sterrett of Bethlehem.

PRESBYTERIANS

General Assembly

A "Plan of Union" prepared by the joint committee of the Presbyterian Church in the USA and the Presbyterian Church in the US (South) was received by the General Assembly of the Northern group meeting in Detroit and on the recommendation of the committee on cooperation and union was ordered sent to every minister for "serious study" and criticism. The document includes a confession of faith, form of government, directory of worship, and a suggested name for the re-united Church which has been agreed on by the joint committee.

With regard to the "conversations" on union between the Presbyterian Church and the Protestant Episcopal Church, the committee merely submitted a report of the current state of the meetings. No action was recommended by the committee and none was taken by the Assembly.

The "conversations," initiated by the Episcopalians in 1937, have met with considerable opposition in both communions, but the opposition has been more outspoken in the Episcopal Church.

Bishop Creighton of Michigan extended greetings of his communion to the Presbyterians. He told the assembly it was meeting in a diocese where the sentiment of the bishop, clergy, and great numbers of the laymen is "ardently desirous for the successful conclusion of the conversations on unity."

Isolationism in religion was assailed by the incoming and retiring Moderators of the General Assembly.

BUDGET

A budget of \$8,016,267 for the coming church year, proposed by the General Council, was approved by the Assembly.

The assembly approved a budget for the work of the War Time Service Commission and the Committee on Camp and Church Activities amounting to \$1,439,585, nearly \$500,000 more than the amount disbursed last year. The committee explained that \$393,000 would be used in its ministry to the men and women in the armed forces, and \$436,000 for work in the war industry communities. Last year the budget for this latter work was \$284,000. The commission now has established 126 projects in war industry communities in 28 states.

The General Council also reported that a total of \$7,937.33 in voluntary gifts was

received last year toward the support of the 117 Presbyterian conscientious objectors in work camps under the care of the Quakers, Brethren, or Mennonites. During the past two years the care of these objectors has exceeded the voluntary contributions by \$15,000, it was reported. This deficit will be paid if the funds are received.

A RIGHTEOUS PEACE

A special report on the bases of a righteous peace was adopted by Assembly with the change of only one word. By committee consent the term "wilful" was stricken from a sentence declaring that "this war, however, began by an act of wilful aggression, which to oppose is both necessary and right."

Among the principles stated by the report and approved by the assembly were:

"The Church demands that all forms of racial discrimination give place to good will. One race must not exploit another race in the world of tomorrow. Any form of discrimination against men on account of race or religion is contrary to the spirit of Christ.

"The Church demands that we unite in the endeavor to raise the standard of living in every land.

"The Church demands that the principle of religious liberty be recognized among all nations. The Church demands freedom to offer its Gospel to all the world.

"The Church demands that the secular trend in education must end.

"We believe that war criminals should be punished as an act of justice. We do not harbor feelings of revenge and we cherish the hope that the Axis nations, freed from their militaristic way of thought and life, may cooperate in planning for the post-war world."

Wendell Willkie Speaks

America's missionaries have had much to do with creating the "almost universal goodwill toward the United States of America" which gives hope for the cause of freedom in the post-war world, Wendell L. Willkie declared at a mass meeting of the Assembly.

Mr. Willkie, an Episcopalian, told the 5,500 persons who filled the auditorium that the emotional, psychological, and moral reactions at the end of the war will usher in a period critical for the United States and the cause of freedom.

Twice during his 28-minute speech was Mr. Willkie interrupted by applause. It came at his tribute to the role of the missionaries in building goodwill toward this country in many lands, and seconds before he closed, when he declared that "a world of peace and well being, to survive, must rest upon and be suffused with those age-old principles which this and other churches have been teaching throughout the centuries."

Another reason for the goodwill toward America in other lands is the conviction that "we have no desire to rule, own, or control them. They have confidence in us because they know that however powerful we may become, we do not want to enslave them."

HOME FRONT

Jamaican Migrant Workers to Have Clergyman

St. Philip's Episcopal Church, Harlem, N. Y., cooperating with the diocese of New Jersey and the Home Missions Council of North America, will make available the full-time service of a clergyman to 600 Jamaican migrant agricultural workers recently admitted to the Farm Security Administration project in Bridgeton, N. J.

The Rev. Shelton H. Bishop, rector, and three assistants who will alternately take up residence at the project as a part of the parish's program to provide to the Jamaicans opportunities for church life, visited Bridgeton on June 4th to determine the religious needs of the workers, most of whom are expected to be Anglicans from the diocese of Jamaica. Arrangements will be made to provide services by denominational clergy for members of other denominations, it is reported.

St. Philip's, second oldest Colored congregation of the Church, has 2,787 communicants.

May Meeting of Army & Navy Commission

Reporting to the Army and Navy Commission at its May meeting at the Church Missions House, Bishop Sherrill of Massachusetts, Commission chairman reported that about \$125,000 has been received on the appeal for \$200,000 to carry the Commission's work through to the end of 1943.

Since the Commission started work, it has expended \$399,970.04, and at present, with an Army quota of 333 chaplains, there are 271 Episcopal chaplains in active service; the Navy quota for Episcopal chaplains is 37, and there are 101 in active service. The Committee gave considerable time to consideration of plans to promote visitations by clergy in military areas to offer cooperation with chaplains and give assistance as possible. These plans are in charge of a committee composed of Bishop Hobson and the Rev. Richard Baker. The Commission voted adversely on a proposal to arrange for the full time of a bishop for such visitations.

The Rev. Dr. Henry B. Washburn presented a statement showing distribution of 284,041 copies of the Prayer Book for Soldiers and Sailors, and 187,884 Church War Crosses. Forward Movement literature has been distributed amounting to 210,075 pieces. Over 40,000 copies of the Holy Communion folder have been sent to Chaplains, and 25,000 identification cards.

The Commission has supplied 223 portable altars with linens, 100 Communion sets with linens, and in addition, 3,268 pieces of altar linen. In May pension premiums were paid for 341 chaplains, and discretionary funds varying from \$5 to \$25 were paid to 172 chaplains in the same month.

Government To Set Up Own Civilian Service Camps

Selective Service has agreed to set up camps and special service projects under government supervision for conscientious objectors who do not wish to remain under the administration of Friends, Brethren, or Mennonites. The new arrangement, requested by the National Service Board for Religious Objectors, will begin July 1st.

The present Civilian Public Service program, including both camps and special services, will continue for all who prefer to work with the religious administrative agencies.

Meanwhile, large numbers of C.O.'s in the Quaker camps have moved from eastern to western camps to meet a call for increased manpower in fire-fighting and food production.

ARMED FORCES

Fr. Pepper Visits WAAC Training Centers

The Rev. Almon R. Pepper was one of a group of nine clergymen representing the Protestant, Roman Catholic, and Jewish faiths in a three-day tour of training centers of the WAAC's at Fort Des Moines, Iowa, and Fort Oglethorpe, Ga., to study religious conditions in the camps.



FR. PEPPER

Chaplain Olton Cited For Meritorious Service

Chaplain R. M. Olton, who was recommended by his commanding officer, Brigadier General Clifton B. Cates, for the Distinguished Service medal, has received a citation from Rear Admiral T. S. Wilkinson, which read:

"For meritorious service rendered in the line of his profession while attached to a Marine Regiment on Guadalcanal, British Solomon Islands, during the period from August 7th to December 22, 1942. Lieutenant Olton displayed the highest devo-

tion to duty under extremely adverse conditions. His work was a material factor in maintaining the morale of his regiment. His conduct was in keeping with the highest traditions of the United States Naval Service."

Army and Navy Services in New Jersey

There are at present 13 Army and Navy Posts in the diocese of New Jersey which have visiting civilian chaplains. This program, at first definitely rebuffed by the Army, has been brought into operation through the quietly persistent efforts of Canon Robert D. Smith and he is now able to say that in every Post the chaplains and officers commend the program and welcome the help of the civilian clergymen assigned. A group of non-Roman chaplains in Fort Dix were debating the reasons for the status which chaplains of the Episcopal Church appear to hold in the camps. One of them said, "I think it is partly because of the very evident way in which your Church stands behind its men." Outstanding in the work of civilian chaplains is that of the Rev. Robert E. Merry of Trenton, who goes once a week to Fort Dix Community Center to conduct a class called Orientation to Life, which ranges over all sorts of topics that appeal to the men but always tending to bring out and emphasize fundamental religious principals. There has been a continuous and sustained interest in this class both among the men and chaplains on the post.

Naval Chaplains

The following have been appointed Naval chaplains during the month of May: Roger Warren Barney, Paul Van Kuykendall Thomson, Malcolm William Eckel, Edward McNair, George Fabian Tittmann, John Richard Bentley, Godfrey Wilson James Hartzel, Albert Rhett Stuart, Raymond Philip Black.

THE LIVING CHURCH, issue of May 23d, stated that the Naval Chaplain graduation exercises took place at Norfolk, Va. It should have been Williamsburg, Va.

Language Expert

Frank L. Haley, older son of the Rev. Dr. Leon F. Haley, who just finished his sophomore year at Harvard University, completing under the accelerated program two academic years in one, specializing in the Japanese language, has been inducted into the U. S. Army and after his preliminary training at Fort Niagara will join the Military Service Language School at Ann Arbor, Mich.

Correction

In the May 2d issue of THE LIVING CHURCH, page 29, Church Mission of Help was referred to as CMH, in the story dealing with youth consultation service. There should have been an explanation as to what the initials stood for.

ENGLAND

New Bishop of Bath and Wells

An Australian archbishop has been chosen to succeed the late Dr. Francis Underhill as Bishop of the rural diocese of Bath and Wells. The new Bishop is the Most Rev. J. W. C. Wand, D.D., Archbishop of Brisbane and Metropolitan of Queensland.

Before he went to Australia in 1934, Dr. Wand was Dean of Oriel College, Oxford. His scholarship and his intense interest in the training of men for the priesthood have made him a tower of strength to the Church in Australia. The breadth of his human sympathies and his democratic pride in being the son of a grocer and a product of the elementary schools have endeared him to the people of Queensland. Soon after his arrival in Australia the tragic news reached him that his only son, an undergraduate of great promise, had been killed on Mont Blanc. Dr. Wand is 58.

Whitsuntide Message

The Archbishop of Canterbury has issued the following Whitsuntide message:

"The season of Whitsuntide may well be used this year to strengthen our sense of dependence on the Holy Spirit in three ways especially relevant at this moment in history. With the great victories in Tunisia we begin to face a new and, we may hope, final stage of the war. That may be long; it will certainly be exacting in its demands, but we may now reasonably hope we are entering on a phase of the war that will end in the victory of the United Nations. That victory will impose on us great responsibilities and will confront us with great difficulties.

"If we are to surmount those difficulties and lay the foundations for a better international and social order we shall need wisdom and unselfishness beyond anything we possess ourselves, and for which we must depend altogether on the Holy Spirit.

"If we are to approach these tasks in a fit state to deal with them, we must seek the help of the Holy Spirit to keep us free from the bitterness and vindictiveness so hard to avoid when fighting a barbarously cruel enemy. We need endurance without embitterment; we must seek to do justice without vindictiveness. It is a difficult balance to maintain."

Memorial to Prebendary Carlile

Speaking at the annual meeting of the Church Army at its London headquarters on May 6th, Lord Davidson said it was more important to have good Christian men and women living in a comparatively bad world than to make a good world for bad people. An appeal has been started for funds to provide a training college for Church Army evangelists as a national memorial to the late Prebendary Wilson Carlile, founder and chief of the Church Army.

Archbishop of York Requests Salary Cut

At his own request, the official income of £9,000 of the Archbishop of York, Dr. Cyril Garbett, is to be cut by half. This will be paid by the ecclesiastical commissioners who are taking over all the endowments and property of the see of York, as well as the upkeep of Bishopthorpe, the archiepiscopal residence and its grounds, and other expenses. The Archbishop is the first to take advantage of the provisions of a new Church Assembly measure which became law this year. The commissioners will be responsible for the office expenses of the Archbishop and, up to a maximum of £800, for the cost of traveling by car and rail and of staying in London or elsewhere when he is on national, provincial, or diocesan work. Bishopthorpe has nearly 100 rooms, and is one of the largest country homes in Yorkshire. Dr. Garbett, who is unmarried, lives with his sister in one wing of the house.

Finance

Interest on loans granted by some of the Big Five banks of Great Britain to Church bodies is to be reduced for the duration of the War.

British Church Leader to Visit U. S.

The Rev. Dr. Leonard Hodgson, general secretary of the World Conference on Faith and Order, is due to arrive in the United States from Great Britain to confer with American members of the Continuation Committee of the World Conference on Faith and Order.

He will also meet early in July with American members of the Anglo-American Committee on Missionary Cooperation to work out proposed plans for redistributing overseas missions of the Episcopal Church and the Church of England. It is expected

that closer coöperation between the two Churches to prevent overlapping and duplication of foreign mission projects will result.

CHINA

Clergy Maintenance Fund

The famous T. V. Soong, China's minister of foreign affairs, and a number of his fellow graduates of St. John's University, Shanghai, have taken the lead in organizing a clergy maintenance fund in order to enable the clergy in free China to remain in Church work. They would otherwise have to enter secular occupations, as some of them have already done, if they are to support their families at the present abnormally high cost of living. Opportunities for pastoral work are great enough to occupy all their time.

A considerable number of St. John's graduates are living in Chungking and attending Grace Church there; a man from the class of 1905 and one from 1921 are present regularly. Most of the clergy needing assistance, including Bishops T. K. Shen and Y. Y. Tsu, are also graduates of St. John's. Living conditions are all but impossible for the clergy and other salaried workers, whose salaries, even when increased, have not kept pace with the soaring costs. Mr. Maurice Votaw, formerly teaching at St. John's, now in government work at Chungking, is a secretary of the new fund. The Chinese vice-minister of finance, O. K. Yui, also a St. John's graduate, is chairman.

Christian Council to Set Up

Post-War Goodwill Commission

The executive committee of the National Christian Council of China, assembled at Chungking for the first meeting of its kind since just before the outbreak of war in 1937, has approved the establishment, as soon as hostilities cease, of a "fraternal commission" to promote goodwill and understanding among Far Eastern countries.

The proposed commission would be set up after consultation with Christian bodies in neighboring territories. Hope was expressed that the move might eventually result in an exchange of Christian leadership between China and other Far Eastern lands.

The executive committee, representing 15 different non-Roman bodies in 15 provinces, voted to approve the registration of churches with the government, provided the exercise of religious liberty is not violated, and requested that church property used exclusively for religious work be exempted from taxation. Gratification was expressed over the recent abrogation of extra-territoriality treaties by the United States and Great Britain.

Measures designed to improve the educational qualifications of the ministry and to expand training of lay workers, were also approved.

A "Christian Manifesto" was drawn up



POSTER: Contributed by Martha Sawyers to United China Relief.

at the closing session of the conference which asserted that unless the present social order is "fundamentally changed, social unrest, and international chaos" will inevitably ensue.

After the presentation of a report from the National Council's recently-organized Commission on Christian Social Service, it was recommended that social affairs committees be set up in each local church to "study social and economic problems, undertake social welfare, and study and make known the correct Christian attitude toward present economic questions."

The Commission on Christian Social Service cooperates with the New Life movement in ministering to wounded soldiers, refugees, war orphans, and needy civilians.

It was also recommended that the National Christian Council continue to maintain its close contact with agencies promoting the cooperative movement.

The recent merger of the Christian Literature Society, the Association Press, and the Canadian Press, was approved by the executive committee with the recommendation that a full-time secretary be employed by the Council's Christian Literature Commission.

The commission's report to the executive committee urged the council to make a "full and effective" presentation of China's Christian literature needs to mission bodies in Great Britain and the United States in order that greater support, both financial and spiritual, might be forthcoming.

GENERALISSIMO

One of the highlights of the executive committee meeting occurred when Generalissimo Chiang Kai Shek entertained the delegates at tea.

The Generalissimo told the committee that Christianity has a great contribution to make to China, particularly in the fields of medical and social service.

Commenting on the work of missionaries, he declared: "We still need and welcome Christians from other lands who will serve the people of China with true sympathy and devotion just as they would serve their own people. Do not fear that you are guests. You are comrades working with us to serve and save our people and to build a new nation."

One of the principal speakers at the executive committee meeting was Mr. Ku Chen Kang, minister of social affairs, who emphasized that the government "welcomes the coöperation of the Christian Church in all kinds of social service and will give the Church free legal protection in its activities."

"We urge the Church," he said, "to spread its great doctrines more widely and to promote more social work, especially among the rural masses as an expression of its spirit."

"We ask for full coöperation of Christian agencies with the government in social research, experimentation and study of the great problems of social relief and post-war rehabilitation. The Christian Church faces great opportunities for service in China. We are sure you will not disappoint us."

JERUSALEM

Consecration Postponed

Consecration of the Ven. W. H. Stewart to be Anglican Bishop in Jerusalem has been postponed. A cable to the Presiding Bishop from the Rev. Canon C. T. Bridgeman, announced the change of plans, but gave no explanation.

The consecration was to take place in St. Paul's Cathedral, London, on Ascension Day, with the Archbishop of Canterbury officiating. At the Church Missions House it was said that the reason for postponement could not be known, but it is quite possible that the Archdeacon was unable to reach London in time. It is understood that air service has been irregular and difficult.

HAITI

Memorial Day Celebration

Memorial Day, falling on a Sunday this year, was celebrated with unusual splendor in Holy Trinity Cathedral, Port-au-Prince. The President of Haiti together with Madame Elie Lescot were present, the former sitting in the choir with members of his government about him and Madame Lescot being in the pew of the American Ambassador and Mrs. White. The British Minister and high representatives of the Allied Nations, together with many prominent military and civilian officials, all helped to make up the large congregation that took part in the Sung Mass with incense. Special prayers were offered, among them being the prayer that is used daily in the Washington Cathedral. After the departure of the Presidential party, American graves were decorated with flags and flowers, a special prayer being said in the cemetery by Bishop Carson. Afterwards the Bishop drove to Leogane where a large Confirmation class was presented to him by the Rev. Joseph S. Lindor.

NORWAY

Quisling Plans to Increase Authority Of Collaborationist Clergy

The Quisling administration in Norway is planning to increase the authority of collaborationist clergymen at the expense of pastors who refuse to coöperate with the puppet regime, according to a report from Oslo.

Among proposals said to be under discussion is the unification of parishes in order to extend the jurisdiction of the Quisling clergy. Another proposal, supported by Quisling Bishop Ole Johan Kvasnes of Stavenger, is that no church work be permitted by clergymen for those outside the parishes. At present, it is charged, Norwegians belonging to a parish ministered to by a Quisling pastor often go to a neighboring parish where anti-Nazi churchmen will officiate at baptisms, weddings, and other ceremonies.

The Quisling Bishop of Oslo, Lars Froeyland, in a letter to one of his pastors, has declared that pro-Quisling clergymen

must enforce their "right" to bury the dead "even against the will of relatives." He has ordered that, in future, all funerals must be reported in advance at the local Quisling registry office, which will nominate a clergyman to officiate at the services. In addition, he has served notice on Oslo morticians to call on Quisling-approved clergymen only for burial services.

Another new development in the Norwegian Church situation is the establishment by the Nazi-controlled Norwegian Telegraph Bureau of a subsection which will supply the Norwegian press with religious articles written by pro-Nazi clergymen.

Church Leaders Reported Sent to Concentration Camp

Professor Ole Christian Hallesby and Vicar Ludwig Hope, of the Provisional Church Council of Norway, recently imprisoned for protesting against conscription of Norwegian labor, have been transferred to an unknown concentration camp in Germany, according to a report from reliable sources in Oslo.

Leader of the Norwegian Church opposition to the Quisling state authorities since the winter of 1942, Dr. Hallesby is 64 years old, while Vicar Hope is in his 75th year.

RUSSIA

Stalin Sends Message to English Bishop

Premier Josef Stalin has sent a message to the Rt. Rev. H. A. Wilson, Bishop of Chelmsford, England, thanking him for his efforts to strengthen British-Russian friendship.

SWEDEN

YMCA Leader Dies

Dr. Karl Fries, internationally known YMCA leader and secretary for over 40 years of the National Council of the YMCA in Sweden, died in Stockholm.

Born in 1861 and active in YMCA work in Sweden since 1877, Dr. Fries filled many prominent positions in the organization. He was formerly general secretary of the YMCA's World Alliance in Geneva and editor of its organ, *La Sphere*. With John R. Mott, he helped to found the World Student Christian Federation and for many years was a member of the International Missionary Alliance from Sweden. He took an active part in preparing Swedish missionaries for work in China.

CHURCH CALENDAR

June

13. Whitsunday. (Pentecost.)
14. Whitsun Monday.
15. Whitsun Tuesday.
- 16, 18, 19. Ember Days.
20. Trinity Sunday.
24. Nativity of S. John Baptist. (Thursday.)
27. First Sunday after Trinity.
29. S. Peter. (Tuesday.)
30. (Wednesday.)

"Unaccustomed to Levity"

By the Rev. Wilford O. Cross

SOME years ago the corner stone for our chapel on the campus at a modest university was being ceremoniously laid. It was a grand spring day, bright with wind and sun. An altar had been laid out on the grass. The corner stone lay on a wooden platform, high and four-square. The clergy were dressed flowing out of the Foundation building into the lawn to form their order of procession. The bishop had arrived and was waiting in hope and courage. It was a most happy affair, but it marked the beginning of the end of services held in college lecture halls and old corners of universities. Soon now the hastily assembled streets would be no more, and decency and order and churchly beauty would take the place of make-shift things.

Because of spring and sunshine after winter and the deep joy of this happy hour something very like a religious levity was in the air. Jokes and laughter mingled not unfrequently with the brightness of the day. The clergy were overflowing with good spirits, and the mood was both of holy day and holiday.

But there stood one in our midst in black garments. He was grave and solemn and his face showed annoyance at our trifling. This was the president of the university, a Presbyterian, and a young elder of his flock. Our college chaplain, a man of unusual courtesy, seeing his doubtful face, made some remark, half explanatory, half comforting, about our buoyancy. The disappointed answer came back quickly. "I am unaccustomed to levity from ecclesiastical dignitaries."

Perhaps not all Presbyterians are slow and solemn and given to thinking that solemnity and goodness are twins. Heaven knows we too are a sister lot at times, and even the galaxy of Mediterranean pompoms on breeches cannot always add lightness to our conclave. But there is a difference here between the Presbyterians and ourselves. We are not solemn because we think we ought to be, but because of indigestion or economy. We do rejoice in Christian joy and in the grace of charity. But they are puzzled and shocked by such cavalier lightness of heart as we do possess. And this difference is not a surface symptom, for behind it is a deep, undeniable, traditional difference in philosophy.

PRESBYTERIAN TRAINING

It is very easy to draw up statements of formal faith and say, "We agree." But the honest truth of the matter is that there are so many things about which we agree only in the warmest wind. Presbyterians thinking "We agree with the term of words, but that term means one thing to them and another thing to us. These disagreements are rooted in historical psychology. They are matters of interpretation, of approach, of application, of meaning, and no mere managing of theological

phrases dry will squeeze out all the juice of the difference.

To begin with a small matter, there is the Lord's Day. We can say quite truthfully that both Churches hold that the Lord's Day is a day set apart for the worship of God. We agree substantially about the Lord's Day. But let us carry that agreement into a discussion in the ministerial association of Smithtown. Gentlemen of the cloth in Smithtown are about to petition the borough council to review and reestablish an old ordinance that prohibits the opening of moving picture houses on Sunday afternoons. In 98 cases out of each 100 any Presbyterian divine in Smithtown will be unalterably against Sunday movies. In just as many cases out of 100 the Episcopal domine will be in favor of them.

Many will say that this is petty nonsense, for this is not the realm of formal, academic discussion in which we found that we agreed substantially with the Presbyterians about the Lord's Day. Our agreement was about the major things and did not contemplate the sordid squabbles of the lesser clergy in Smithtown. However, regrettable as it may be, it is not in formal academic commissions where theology is put to work, but in the grime and among the slag heaps and lesser clergy of Smithtown.

The Episcopalian, speaking against a majority, says that he would rather have his daughter attending a good movie on Sunday, than walking about or riding about with some friendly and well-meaning youth when the two have nothing to do but entertain each other. Perhaps, says the Presbyterian, for he too believes that idle hands are the devil's instruments; but in this matter there is a higher Law, the Law of the Sabbath, which God ordained. But Sunday, says the Episcopalian, is not really the Sabbath, but the first day of the week, the perpetual reminder of Easter, a day of joy and feasting and worship and cheerfulness, and not the Jewish seventh day fast. The Book, answers the Presbyterian, says, "Thou shalt keep holy the Sabbath day."

This is all small potatoes in Smithtown and unworthy of the attention of commissions on unity, but underneath all this small difference of opinion is an unminimizable difference that goes deeper than the disagreement about the words "Sunday" and "Sabbath." Involved in this is a difference of viewpoint about the Church, about the Bible, about our Lord, about the Incarnation, about man himself, and about God. This disagreement is well nigh radical.

Very easily we can say with the Presbyterians that God is supreme and that the chief end of man is to worship and enjoy Him. But the Presbyterian minister's daughter could not go to see movies on Sunday. To do so would be to fail seriously in obedience to God and so live otherwise than her chief end requires, that

is to worship and enjoy Him forever. Her God is a God who spake thus and so through Moses and others and having thus given commandment insists on the jot and tittle of obedience forever. He is a God of fiat, of law, and of decree. He demands strict obedience to the precepts of His unalterable Word. He has hedged sinful man about with guards and wards of decree in order that by obedience he may gain if God so wills the privilege of salvation.

DAUGHTER OF THE RECTORY

The daughter of the rectory has another kind of God. He is essentially a God of love. He wills for her everything in life that will tend to make her a true and noble child of God. If Sunday recreation is best for her He wills that and blesses it. What was good for a nomad Jew of the desert long ago is no more good for Smithtown now than Jacob's two wives would be good or proper in the Smithtown rectory. The Sabbath was made for man. It is not an unalterable law forever. The Church, spirit-guided, set aside that law for the new day, the day when the sun broke the clouds of death and brought light to earth. A God of love wants His people to have all that will make them most truly His sons and daughters. Jots and tittles of law, sabbaths and new moons, old rigors, and dry precepts, these are blown away by the breath of a dynamic spirit of life. God, for us, has grown beyond Moses' idea of Him, beyond Hosea's vision of Him, to become the God of Jesus.

I maintain there is this temperamental and psychological and philosophical difference I have illustrated here by so small a matter as the viewpoints of manse and rectory in Smithtown. Theological formulae can transcend this difference but they cannot bridge it. Calvinism was, consciously a return to a point in religious development that was historically earlier than Jesus. The religious background of Calvinism tends most markedly to be preincarnational. In its habitual thought it is definitely prior to our Lord. It is far closer to the Pharisees than to Him. In its thought patterns the fatherhood of God is overshadowed by His monarchy. He is law-giver and judge, rather than Creator and Redeemer. Obedience to a revealed word found in a Book is primarily essential.

The New Testament Church taught a novel revelation of God by an Incarnate Being through a Spirit-guided Church. In that Spirit-guided bringing forth of the revealed Word the former scriptures had their place, for our Lord fulfilled them. They were necessary to understand Him. They were for our learning. They were, however, not a yoke upon the necks of men forever. But the Reformation brought back in Calvinism the legalistic spirit which the liberalism of Jesus with so great difficulty had set aside. For the

fluent revelation of the Spirit, Calvinism substituted the rigidity of a Biblical oracle in which Moses and Jesus were equally authoritative.

COTTON MATHER CALVINISM

The historic demonstration of that lies in the story of the colony of Massachusetts Bay, where, until secular impatience broke it, a theocracy based on the Old Testament ruled after Levitical precepts. The Old Testament was the first constitution of Boston. And this all led to Cotton Mather, and all he stands for in Blue Law and regulation and rigorous theocratic control. It was Christianity without Jesus; a hard, legal, authoritarian dispensation of the Law of God, unsoftened by joy or hilarity.

Calvinism of the early Cotton Mather type has, of course, been considerably modified. Biblical scholarship has done much to undermine extravagant dependence on every phrase of Biblical legalism. But the color of Calvinism is still in the wash of Presbyterian thought. That thought is almost Arian. Emphasis upon God's monarchy has made our Lord unimportant. This has been so from the first and persists. In Milton's *Paradise Lost* our Lord is a mechanical device, not a person. If there was no "time when He was not" there are many times when He might as well not have been. Of course, Presbyterians teach that God is creative love, that Jesus is Lord and incarnate; but such teaching is dwarfed and secondary compared to the overwhelming, crushing importance of the Monarchy of God. Like Arianism, like Mohammedanism, here is a hard, rigid, simple, clean cut devotion that has straight-edged all softer angles away.

DOCTRINE OF MAN

This emphasis upon certain aspects of God's nature makes a difference to the Presbyterian estimate of man. They no longer assert, as in the full tide of Calvinism, that man is totally depraved. Nevertheless, they think he would bear watching. There is little good in man, and very little chance for any goodness. With a great deal of that we would heartily agree. But from that point on we most heartily disagree with Presbyterian soteriology. Our answer to man's original and personal sinfulness is grace—sacramental and otherwise. The good in man is to be augmented, developed, nourished by the manifold grace of God. Man is brought into the fellowship of the Church by rebirth, instructed in the faith, nourished at the Lord's table, given the power of the Spirit. But in Presbyterian thinking and action today and yesterday, man is not so much to be redeemed and remade, as he is to be restricted, hedged about with prohibitions, and protected from himself by summary laws. Evil is to be legislated away.

That instinctive Calvinistic approach to the problem of the nature of man is behind all Blue Laws that have been promulgated in the past, and behind the inevitable Presbyterian reaction to pleasure and recreation and beauty in the present. Presbyterian theology pays lip service to the doctrine of divine grace, but in practice there is little trust in it; there is an instinctive reliance upon legalistic restrictions. The emphasis is upon precept, obedience, upon man as a citizen who must be

coerced into obedience, rather than upon man as a son in God's family.

These differences in mental habit are, of course, resolvable. Anglican and Presbyterian do not think alike now, but there is no need to despair over unity. What is needed is an honest approach to these differences. They must not be hushed up, and hurried into dark corners, or wrapped up in vague and ambiguous terms. They must be realized and discussed and brought into the light. Just now there is a mood within a certain party in Anglicanism that insists that a Presbyterian pulpit gown and an Anglican surplice have the same cut and color. Wrath is poured out on anyone who dares to distinguish black from white.

DIFFERENCES OF ORDER

Differences of Order are very important. But there are other differences. Even after we have been hurried into agreeing that all Presbyterian manses are equipped with bishops, both hot and cold, and always have been, and that deacons were just one of our errors of judgment, and that Confirmation was invented by the blessed Apostles without too much forethought or judgment, there will still be differences between ourselves and our Calvinistic brethren. We will still disagree about God and about man.

The Road Back

By the Very Rev. Elwood L. Haines

Dean of Christ Church Cathedral, Louisville, Ky.

"I will arise and go to my father and will say unto him,
Father, I have sinned against heaven and before thee,
And am no more worthy to be called Thy Son:
Make me as one of thy hired servants."
And he arose, and came to his father.

THE HOMEWARD journey of the prodigal son was not an easy experience. It is one thing to come to a great decision; it is another thing to carry the decision through. We can picture him stopping in his tracks, or sitting beside the road to wonder whether he should go home after all. Could he endure the look of reproach in his father's eyes? What would the neighbors think of him? What would his elder brother say? Was it necessary to humiliate himself? All the scattered pieces of his pride came together to persuade him to change his mind.

Then he looked back upon the degradation which he had left; no reconstruction of past events could make them seem more attractive than they were. He shuddered at the thought of his life among the swine; and at the same moment there swept over him again the thought of his father's love, the desire to make amends. "I will arise and go to my father. I will say, Father, I have sinned."

There is a continuing humility about this young man which should help us to understand the process whereby men are prepared for the divine forgiveness. Every step which brought him closer to his father made his past career appear more outrageous and ungrateful. Every step made

Centuries of tradition cannot be done away by commissions or by a wave of the hand. Thought patterns are not marked in sand but in stubborn, habit-bound human brains. Faiths are not built in a day, and cannot be torn down by a committee meeting. The Church is not a casual association of people that can change its constitution in the twinkling of an eye; it is a living organism with a corporate memory, an almost sacred tradition, centuries of accumulated habit and custom, and a depository of faith. There are few of us who can learn to think like Presbyterians overnight; there are few Presbyterians who could learn to think like us at all. In Smithtown the Presbyterian and the Episcopal edifices of worship are often in the same block, but are poles apart and worlds asunder.

That "asunderness" is not so much a matter of creed or ritual or ethic. It is a matter of temper. Calvinistic thinking, even though watered down, is not Anglican thinking, even though it be of a very washy variety. Hasty commissions on unity, desiring immediate action, and urging us on against our own conservative slowness, will, if they succeed in forcing a hasty union, have on their hands a shot-gun wedding. We are not yet ready to marry.

him surer that his father would receive him, and surer too that he was not worthy to be restored to his former place in his father's house. The best he deserved was to be classified with the hired servants, and allowed to stand on the "outside, looking in."

Humility, for many, is a virtue which has been mislaid. Everyone has his moments of shame, when he comes to magnificent decisions to live differently. But how many are distressed for long, or driven by the intensity of desire which brought the prodigal to his father's door? It is a temptation, when we have grown conscious of wrong-doing, to shrink from facing God. To have the courage to say, "I have sinned," "I am not worthy" is to thrust aside all self-justification and to stand with naked souls bared to the Father's judgment. Only those can do so who are homesick for their Father's house—who dare to believe that

"There's a wideness in God's mercy
Like the wideness of the sea."

1. *A sense of unfitness is man's chief claim upon the mercy and love of God.*

The nearer we come to God, in our thought, or through our worship, the more this sense of unfitness overwhelms us. Why should anyone shrink from this fact? Why should he suppose that it is a weakness to stand humiliated before the God he has deserted when he has gone into the far country of his sin? It is wise to welcome the feeling of our great unworthiness; it means that we are not far from God and not far from forgiveness. It means that we have almost caught sight

of a worthier life. Yet this is the sad mistake of many—that they cannot bring themselves to admit that they have been in the wrong. In our human relationships, we sometimes avoid the person we have injured as we would avoid the plague. Who has not walked around the block to miss the rebuke in someone's eyes? Reconciliation would be so easy and so natural among men, and so much bitterness could be escaped, if they cast off their foolish pride, and confessed their wrongs as soon as they were done!

Those who wrong God usually find that the thought of God is like a rebuke. This is bound to be the case when we approach Him in worship, unless He means considerably less to us than "Our Father." If God means nothing to a man, he will find it possible to sin abominably without a sense of shame; he will say the general confession without a qualm. But if a man regards God as his Father in Heaven, his sins will find him out whenever God is remembered, unless he tries to explain away his sins altogether. People who do the latter delude themselves into believing that they can still get some help out of going to church and saying their prayers. What do we mean by "explaining sin away?" We mean, for one thing, the attempt to justify conduct on the ground of prevailing standards. "Everybody does it, so why should not I? I may be no better, but I certainly am no worse than the rest." So might the prodigal son have said; for he undoubtedly had plenty of company along the primrose path. We mean, too, the fatal facility for finding excuses. It is easy for a person to persuade himself that he is an exception—that what would be sin in anyone else is not sin for him because of his peculiar circumstances and temptations. Excuses are as plentiful as dandelions in May, and sometimes quite as brilliant. But as a dandelion is a sorry substitute for an orchid, so an excuse falls shy of the truth. Why not make a clean breast of things? Why evade the issue, seeing that God is a God of truth?

SELF-EXAMINATION

There is a further reason why our approach to God may not awaken the honest penitence which wins God's forgiveness. It is the neglect of any intensive sort of self-examination. The confession said as a member of a congregation is no adequate equivalent for that strict and regular searching of heart which is undertaken in an effort to know the truth about yourself—how you as God's handiwork may appear in His eyes.

To take refuge in subterfuge or excuse or wilful ignorance is to prolong the misery which invariably accompanies our sin. If we are ever miserable, it is only because we are sinners. The Prodigal was in a state of misery until he "came to himself," and with a vigorous resolution said, "I will arise and go to my father." Remember God and turn to Him; and you may be sure that your sin will soon be evident. Pray without ceasing, and you will be reproached with your wrongdoing; it is then you will learn the magnitude of the mercy and the love of God.

"The convictions we have resisted, the still, small voices we have refused to hear, the opportunities we have neglected, the profession we have disgraced, the hedges

we have thrown around us, the barriers we have overleapt, above all the love we have put away from us and the grace we have quenched: these are the things which, when once we realize them, make us say with the prodigal, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son."

2. *The driving force behind confession is the earnest desire to lead a better life.*

"You must learn," says Phillips Brooks, "you must let God teach you, that the only way to get rid of your past is to get a future out of it. God will waste nothing."

I know that I do not deserve the mercy of God. But, oh, how I long to have God's mercy! I know that I merit the pain which has come as the result of my sinful folly. But, oh, how I crave relief! I do not want to revert to the kind of life I have been living. Where else can I go for escape and deliverance, save to my father? What else can I say but "Father, I have sinned . . . I am not worthy . . . give me at least as much consideration as you give to one of your lowliest servants."

This is what repentance means: Realization which issues in self-disgust; decision which rises above self-pity; returning to God at the price of humiliation, so strong is our desire to be relieved of the burden of sin and to come into a happier state. The miserable publican who stood up in the temple and would not so much as lift up his eyes unto heaven, but beat upon his breast and cried—"God, be merciful to me, a sinner"—that man, and not the self-righteous Pharisee had put into his hands the treasure of a redeemed life.

I believe that God is at work in this whole process. At Pentecost we hail the coming of His Spirit like a purging flame, like a symbol of peace, like a voice. God is active in reconciling man to himself. The longing of the father in the parable was a mystical force which reached the heart of the prodigal son and turned it towards home.

The mercy of God is like a flame coming down to us out of heaven and burning its way into our consciousness, burning away the deceptions and the defeats which have robbed life of its beauty. "O God, though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us."

The peace of God is like a dove, symbolic of the release which comes with God's forgiveness, the freedom to ascend on wings to new heights of faith: "O God of peace, who hast taught us that in returning and rest we shall be saved . . . lift us to thy presence, where we may be still and know that thou art God."

The gift of tongues at Pentecost—what does that represent but the fact that the power of God is ours—that the saved become God's spokesmen to a lost world?

The Prodigal did not deserve his welcome home: But he found his father ready to receive him because he came without fear and in anticipation, and with a penitent heart.

The Apostles were not worthy of the gifts of Pentecost; but they came to them because "they were all together, and of one mind, in one place, waiting for the promise of the Father to come upon them."

Let us arise and go to our Father . . . Penitence is the only road to Mercy, to Peace, and to Power.

The peace all are seeking is closer than they think. The happiness they covet is within their grasp. Man's course in its initial stages frequently parallels the career of the Prodigal Son. His persistent desire to have his own way takes him into a far country, brings him into famine of the soul. If he will come to himself and take the road back to his father, he will find his Father waiting to restore him to the position which belongs to him. The banquet of complete reconciliation he will find spread out for his enjoyment. These are not the gifts of his deserving but of God's desiring.

There is no chance that any of us will find peace and happiness in our religion unless we recognize that our sin is real and God is good. Our Lord's teaching comes uncomfortably close to us all. When we quench our foolish pride, when we determine to pull away from the entanglements of the self-centered life, they will become our eternal possessions. When we "rise and go to our Father and say, Father, I have sinned against heaven and before Thee," we will enter into life with Him and it will prove to be the more abundant life.

O God, who art of purer eyes than to behold iniquity; Mercifully grant unto us such a sense of sin that we may receive cleansing, and such cleansing that we may be made pure in heart, and may see thee for evermore; through our Saviour Jesus Christ. Amen.

—A Book of Offices and Prayers.

"THIS MIDNIGHT"

Looking out the window on a sleepless night toward my husband in the

Philippines

(July, 1942)

THIS midnight of the years,
This hour of near-despair—
Of blood and sweat and tears—
Yet hang upon the air
Corona and her peers
The Great and Little Bear,
Remote above our fears,
Exact beyond our care;

Serene as on the night
Of peace in which I stood
With him I love where white
The stars shone on the wood
And thatch of huts, their light
Glazing the terraced mud
Of paddies—promise bright
Above the rice in flood.

In sorrowful Luzon,
Lost father of my sons,
See yet undarkened on
The sky the message runs:

"Though men destroy their peace,
I hold the harnessed suns.
Though guns should never cease,
I am beyond the guns."

DOROTHY LEE RICHARDSON.

A Grenfell Memory

By Winifred Kirkland

WHEN I read in my morning paper of the passing of a doctor who had become dear to all the world, there came flashing back into my mind a long ago morning. When one sees the obituary of some famous friend, inevitably one pauses for a swift mental appraisal in terms of thoughtfulness and gratitude. What did So-and-So, man or woman, mean to me personally? What did I myself receive that I might otherwise have missed if our two lives had never touched? And what also did my friend signify to all the people of that wider area where his, or her, name had come to be respected? What thoughts does the name Wilfred Grenfell instantly evoke in your mind, you who are reading this account of him? Do you see the vast lonely icebergs of Labrador, or do you find yourself listening again in memory to a warm chuckly voice interpreting most humanly the brave painful existence of his far-away Labrador fishermen?

To me the long past morning I spent with the two Grenfells provides the focus point of an interpretation. That morning is like a fan-shaped illumination, lighting up two radiating lives, an illumination reaching with its far-flung inspiration as far in space as distant Labrador and as far in time as the distant future. The Grenfells are not dead, they still live, and still beckon. I should never have had that treasured morning if it had not been for a publisher friend of mine who had himself at 16 fallen under the spell of Labrador as revealed by Dr. Grenfell. This publisher had later become president of the Grenfell Association, and knowing I was writing a series of interviews about *Girls Who Had Achieved*, he suggested to me a name I had never heard of, Lady Grenfell. He met my astonishment by explaining that Lady Grenfell was quite as well worth knowing as her husband, but did not want anybody to think so, preferring to merge her life utterly in his. When I met her I understood. The interview he was to arrange, so said my publisher-friend, would be accepted by Lady Grenfell solely as a means of advancing her husband's work. Lady Grenfell was a title, as I was to discover, that fitted its owner like a glove, but this was a fact of which she was completely unconscious. She spoke of her doctor husband always as Sir Wilfred, profoundly proud of his knighthood because by means of it a great nation had recognized his worth.

THE INTERVIEW

It was a raw wintry day when I found myself entering the beautiful Park Avenue apartment where the Grenfells were then being entertained. My first impression was that, as the two passed all too swiftly from city to city across our broad country, door after door was thrown wide. Dr. Grenfell was a world-famous lecturer, but I discover myself wondering now for the first time whether he had ever experienced a hotel welcome. Hospitality was pressed upon him before his itinerary was even outlined. In a two hours' talk, I was



SIR WILFRED AND LADY GRENFELL

to hear of warm personal friends in every quarter of the globe.

As a professional interviewer I do not really qualify at all, and this homely fact the lady I was interview was herself quick to recognize. She struck away all barriers and let me freely see and hear what I desired, that is, the deeply human rather than the over-personal aspects of her life. I felt myself instantly trusted. We did not seem to need any preliminaries. Yet on entering I felt at once a weight of anxiety in the air, something for which I was not prepared, but it was an anxiety gallantly accepted. A secretary girl had a handful of telegrams, a doctor went whisking up the stairs of the duplex apartment. A maid was asking what the distinguished patient in the room above us would be permitted to eat. There was a steady intrusion of little interruptions all requiring the attention of the tall lady who had just stepped forward to welcome me. Through all interruptions she remained twinkling and imperturbable and adequate. Quickly it came to me that Dr. Grenfell must often be ill, with a wife who always watched but never opposed any effort he chose to make even though all efforts were perilous for his diminishing strength—and she knew it.

She was a tall willowy woman, Dr.

Grenfell's wife, topped by a crown of gray-brown hair, and possessing a cultivated voice with a lilt of laughter in it. Both Grenfells bubbled with inexhaustible fun, a rare, clever, discerning fun. Lady Grenfell had not her husband's sturdy athletic English background. She had been a delicately reared American girl, and a Labrador doctor was a strenuous comrade, but always she rode high over sleeplessness and all the nagging of weary nerves. The story of their courtship was so characteristic that they never tired of telling it. Dr. Grenfell was 21 years older than his wife. He was already a famous doctor-missionary before he had so much as heard of her. It happened when he was returning from England for a scheduled lecture trip in America that he first saw the girl who was ever afterwards to share his life. He did not so much as know her name, for she was introduced to him along with the family group with whom she was crossing the Atlantic. Everybody knows that Wilfred Grenfell could be a cyclone whenever he wanted to be. There on the *Mauretania* in mid-ocean Anne McClanahan, aged 23, was caught for three days into a whirlwind, at the end of which time, she was still sufficiently herself to be able to gasp, in answer to a question, "But you don't even know my name!" It was a reply which under the circumstances might have staggered some men, but not this one. "No," he answered, "but I know what I want it to be!"

That wintry morning when I saw her she was able to look back on twenty-two years of married life, and her comment on that retrospect still startles me as it did at first, "Wasn't it splendid that I had never heard of him, so that I could marry the man and not his work!"

A strange comment really on those 22 years when externally considered the wife appeared married to her husband's work, body, soul and spirit, if ever a wife was! But perhaps what Anne McClanahan Grenfell was really thinking when she spoke was that she had always loved the man more than his work, utterly as she had loved and utterly as she had shared that work. Her eyes had a look of deep wisdom when she said of that sailor-husband sick upstairs, "He is a dreamer, an adventurer. Nothing could have held him back. A wife who had not gone with him would have been left behind."

THE NEWFOUNDLAND HOME

For the most part people who have known the famous husband have not known the wife, but that has been a matter entirely of that wife's own arranging. Up in Newfoundland, however, self-effacement was impossible. While she could not follow on the long summer voyages of the ship of healing into hidden inlet and isolated cove, Lady Grenfell kept the fires warm-burning at the home base at St. Anthony's, and there on that northern tip of Newfoundland her welcoming hearthside made her name as treasured as her husband's. The only hint of sadness I felt on that

¶ The death of Winifred Kirkland, reported in last week's issue, deprives the Church Militant of one of its most effective servants in the field of letters. A regular writer for some of the leading secular magazines, Miss Kirkland occasionally prepared articles such as this on Sir Wilfred Grenfell for THE LIVING CHURCH, and her death is a personal loss to THE LIVING CHURCH FAMILY. May she rest in peace, and may light perpetual shine upon her!

New York morning was the constant longing for the far-off wintry home, the big green house built for her 22 years before, a house as firmly riveted to the actual rock, as it was firmly based on a great affection. On one side the house stood high above the mission, but on the other side there was only the sea. The two Grenfells looked back always longingly to their Newfoundland home where they spent the first years of their marriage, and where their three children, two sons and a daughter, were born. Later on, 30 weeks of every year had to be spent in the exhausting lecture tours which financed the Labrador undertaking.

In that big green house, people of every class and kind found instant welcome. From the sunny living room where Lady Grenfell was to be found cheerily sewing beside her hospitable tea table, her influence easily radiated out to the many enterprises she had either originated, or which she had developed, rug-making for the Labrador women, scientific gardening and farming and dairying for the better nourishment of Labrador babies, better schooling for the Labrador boys and girls, who are still sometimes sent South for wider opportunity, even as far as Berea. Lady Grenfell's desire was that these native youngsters might afterwards return home to serve their own communities.

GRENFELL HOSPITALITY

Grenfell hospitality was wide enough and deep enough to include many visitor-friends as well as Labrador folk. Very early in his career of mercy, college men and college girls, or young nurses, or social workers were attracted by Dr. Grenfell's work. They came begging to share it, and they came most humbly, offering to pay their own expenses, and to do any drudgery assigned them, and to put up with any hardships. What thus began almost casually, developed into a strong vacation army, which today has its proud alumni and is known as that potent supporting organization, the Grenfell Association. But the single members of the vacation army got homesick sometimes, and one of Lady Grenfell's offices was to succor the needs, very various, of her volunteer helpers. She achieved this with great ingenuity, for if Labrador needs were many, Lady Grenfell was a many-sided woman who could meet them, and relish the chance.

The kind of friendship given me that morning was characteristic. Ever afterwards we corresponded from time to time. Though so many years younger the wife was to leave earth nearly two years before the husband. Several letters reached me from St. Luke's Pavilion where she was giving dauntless battle to incurable disease. Weeks after I read of her death the familiar writing on my Labrador Christmas card startled me, and when I asked our mutual friend about this, he told me Lady Grenfell had addressed her Christmas greetings to their wide acquaintance weeks before she went away. But I can never think of them as dead, those two. The morning I spent with them is as vivid as yesterday. I remember that when I rose to leave I offered to send her the account of our meeting that I was to write. She brushed aside the suggestion, "I trust a lady to describe a lady," she said.

Though I saw him for only a brief quarter of an hour years ago, I still

remember Wilfred Grenfell as if it were yesterday. He was the very center of all the household's bustle and anxiety, but he did not seem to know it any more than would a sick child. He was the sort of glad adventurer who remains all his life a boy. In spite of my protests Lady Grenfell would not let me go away that morning until I had actually seen her husband. He was a shrunken old man propped up in bed so as to ease his coughing, yet he twinkled all over like a bright new coin. A deep-rooted joviality was one of his charms. All life amused him, however it might hurt. At the moment he was engaged in reading letters, which he tossed gaily to the floor as he finished. "Didn't I tell you," said the lady at my side, "that he never knows there's such a thing as a wastebasket, that he always throws his papers on the floor? And I always pick them up, as I'm doing now."

It was significant of her whole life and attitude, this picking up of papers. She was always at hand to smooth every path, always there to make things easier. She had record of every engagement, she clarified every timetable. While she couldn't have written her husband's many books, she was always at hand with a little pad for his thoughts, his plans, his memories. It was she who dealt with the piecing together, and the proof-reading. It took great skill to remain as she did, always successfully in the background. The next afternoon, I was to hear Dr. Grenfell speak in a large city church. There was no sign of sickness about him. Neither was there any indication of Lady Grenfell's presence in the crowd, although I looked and looked. Yet I am sure she was there somewhere.

Wilfred Grenfell, I believe, always saw Jesus Christ before him as clearly as did St. Paul. He simply followed always into ice-bound fiord or sea-girt cabin a Figure he could always see entering just before him. The publisher friend we shared lately wrote me about him, "I think one principle that has guided him has been his desire to do what Jesus would do in a similar situation." There surely is no measuring what a man may achieve under such domination. That an unseen Master controlled every moment of his life is corroborated by the words I still remember, words spoken in an eager voice rasped by fever, "We shall never really see Jesus going about our modern world as He once went about His own, until we become able to visualize Him in black dinner dress, seated there beside us, a fellow-guest at table."

Involuntarily when some famous friend goes on, we pause a little while to think of him in terms of grateful evaluation. What made Sir Wilfred a missionary whose name was always a spell to bind the imagination, a name that caused boys and girls to beg to accompany him on his difficult path, a name that drew audiences to listen as eagerly as he himself always spoke whenever he described his chosen work? "There have been other missionaries," someone once said to me, "but none so welcomed, so widely known, so widely cherished. Why is that?" Wilfred Grenfell's influence was, I think, because of the vision and conviction I have just described, namely that he possessed the magnetism of a man who always saw Jesus going about doing good, and instantly imitated Him. The radiance of an unseen

Master was to be seen always reflected in the twinkling eyes of the seaman surgeon.

But there is another reason also that accounts for Dr. Grenfell's popularity, and that reason stands revealed by that long-ago morning. Both the Grenfells were singularly gifted with the gift of sharing. As on that day, a husband and wife dropped all barriers and let a total stranger freely see and share their beautiful married life, so Dr. Grenfell went about not only doing good, but went about also telling about it, sharing his efforts, revealing his enthusiasms, holding nothing back. Surely he thought, and often said, people needed only to know the needs of his Labrador, and they would aid. They did. They do. Because Dr. Grenfell knew how to share his work with his fellow men, that work will continue to grow in the countless hearts he trusted to continue it.

PARISH LIFE

"Retired"

A clergyman who is in many ways unique is the Rev. Edward W. Hughes of Pocahontas, Va., who has passed his 83d milestone. For nearly 30 years he has been rendering a remarkable service in the diocese of Southwestern Virginia. He could have retired years ago but he loved his work so much and his people thought so highly of him that the day for him to stop just didn't come. And it hasn't come yet, although technically he did retire on February 1, 1943.

His last charges as an "active" clergyman were the churches at Bluefield, Pearisburg, and Pocahontas, and two small missions at Yards and Bastian. His churches have been taken over by Charles O'Ferrall Thompson, who will soon be ordained to the diaconate.

In a friendly letter to the secretary of the diocese, describing his activities at Eastertime, the 83-year-old "retired" clergyman said: "I am enclosing check for the amount which was in the mite boxes the children of St. Paul's, Yards, brought in last Sunday. I think they did better this year than they have ever done before—\$22.25. This church and the work in Bastian as well as Narrows has not been turned over to Mr. Thompson, so I am giving them a service once a month on a week night and on the fifth Sunday, which comes every three months. They also have their Willing Workers' meeting once a month. I teach the Bible class on two Sundays in the month at two o'clock in the afternoon.

"I had a fine time last Sunday and enjoyed every bit of it. We had a Communion at 7:00 o'clock in Pocahontas. Then we went to Bluefield, Va., for a service at 8:15. We went to Glenlyn to call on the Turners to get them to go to Pearisburg where we had a service of Holy Communion at 11:00. At 12:30 we had a baptismal service, two children in Pearisburg. At 4:00 we were in Bane and had a Communion service for four communicants, then we drove to Yards for a service at 8:00 o'clock. Home at 10:00 and felt good. Not a bit tired."

Holy Orders

THE feudal system of the Middle Ages was a complicated organization of society. It was a caste system. Broadly speaking it consisted of a horizontal division of society into layers with the kings and nobles at the top and the peasants at the bottom. But that was not all of it. In the early forms of parliamentary government which we usually date from the reign of Edward I in England the people were represented by the three "estates"—lords spiritual, lords temporal, and the commons. The first estate represented the Church and was composed of prelates in the Church's hierarchy. But these prelates were supported by a large and somewhat ill defined body known as "clerics" or "the clergy."

To speak of "the clergy" in those days indicated something quite different from what the term suggests to us today. To us, in a general sense, it means simply ministers of religion or, if we intend to be more exact in language, it may be confined to those who have received Holy Orders as Deacons, Priests, or Bishops in the Church. But in the Middle Ages "the clergy" referred to a considerable block of the population who lived as a community within the larger community and were governed by their own rules and regulations. The coverage was quite extensive. It included not only those who had been ordained but also monks, nuns, lay brothers and novices, even tertiaries of the mendicant orders. It also included members of the military orders—the Knights Templar, the Teutonic Knights, and the Knights of Malta. Within this category might even be added the men and women who rendered any definite service to a religious community—laborers or attendants or even beggars for religious alms. They constituted a class of their own within the framework of medieval society and were qualified for certain special benefits which were not available to others.

One of the particular advantages possessed by the clerics was the privilege of being tried in the Church courts rather than in secular courts. In the early Middle Ages the dispensing of justice was a rough and ready process depending largely on the whims and caprices of the petty nobility who dominated tribunals and magistrates. People lived under the rule of men rather than the rule of law and the men were often

harsh masters. The Church endeavored to mitigate the brutalities of the system by establishing its own courts and insisting that clerics should be tried only by ecclesiastical superiors for whatever charges might be brought against them. At least the Church had the beginnings of a code of canon law and there was a better chance that justice might be secured. Of course, at some times and in some places the privilege was grossly abused.

Today those medieval customs are of purely academic interest. There is no loosely inclusive clerical caste any longer and in practically all lands the clergy are ordinary citizens of the state subject to the usual requirements of citizenship. Certainly in the United States they enjoy no privileged status under a Constitution which guarantees religious liberty and the separation of Church and State. But while social and political privileges are no longer necessary or desirable, there is something else which does draw a distinction between the clergy and the laity. We can think of it in two ways, one theological and the other practical.

By virtue of his ordination a priest is set apart. The grace of Holy Orders impresses upon him what is technically known as a "character"—an indelible mark which can never be eradicated. He may be deposed from his office but his Orders can never be cancelled. He may be deprived of the "faculty" to officiate in the Church but his spiritual qualification can never be revoked. An ordained clergyman may be suspended or deposed (sometimes called "unfrocked") for sufficient reasons but if he is later restored, he is not reordained. His original ordination still holds good. The "character" is not erased.

OUT of this theological consideration come certain practical implications. A priest stands before his people as the representative of our Lord. Christ is the real Minister of all the sacraments and the priest is His agent. More or less clearly the people are conscious of all this. At any rate there is an instinctive feeling that something more is expected of the clergy than of the laity. At times this has given rise to a pompous aloofness or an attitude of righteousness on the part of the clergy which has denied them ordinary human contact with the members of their congregations. The tendency now, however, is in quite a different direction. Some of the clergy go out of their way to get on an even footing with the business man. They believe they can accomplish more by obliterating the distinction between priest and layman and becoming just a man among men. They look, talk, and act like the man on the street and see no reason why anything different should be expected. But something different is expected. The average layman wants to look up to his priest. He respects him all the more if he finds him unostentatiously upholding the dignity of his Order. A layman is willing to condone many things in another layman which he would consider entirely out of place with his priest. There is a distinction which can be ignored only at the peril of one's clerical standing.

Chaplains in the armed forces quickly discover what such a distinction means. Prissiness and super-righteousness will not be tolerated by soldiers and sailors. If a chaplain is easily shocked, the men will take unholy delight in seeing that he is shocked frequently and will despise him for it. They respect him when he plays the game, shares their discomforts

Today's Gospel

Whitsunday

"EVERY one that asketh receiveth." This saying of our blessed Lord teaches us a great truth about prayer; that no prayer goes unanswered. Not always with the "Yes" we would like; sometimes answered with "No"; and often, either to test our faith or more often to give us a chance to learn God's will and revise our prayer, it is answered by "Wait." As He goes on in this teaching in this Holy Gospel He gives us a most important suggestion. He says "Ask your heavenly Father to give the Holy Spirit." As we make our Communion let us pray "Come, Holy Ghost," that through the Spirit of God we may have God's judgments as our standard of prayer and life. Let us strive to turn more often to the Holy Ghost in prayer.

and faces their common dangers. At the same time they look for something special in him. He is Army or Navy, as the case may be—but he is also the Church and unless he comports himself with the unaffected dignity of his clerical Order he will be discounted as just another officer.

Certainly clergy must be human. They must be understanding and very patient with the frailties of other people. But they can never forget the plain fact that they have been ordained to be ambassadors for Christ, that they have been marked with an indelible "character," that they are recipients of a special grace and that, in a peculiar degree, they are responsible for the good name of the Church. There is no artificial caste in which they may take refuge but there is a spiritual distinction which should not be overlooked. Said St. Paul to Titus, "let no man despise thee."

Bishop Freeman

THE DEATH of the Bishop of Washington deprives the Church of one of its most colorful figures. Bishop Freeman, a successful business man, became interested in the ministry comparatively late in life; but when his call came he threw himself into the work with the same energy and devotion that had made him a success in his railroad career.

Without concern for his personal position, Bishop Freeman repeatedly urged that Washington be made the national headquarters of the Church's work, and that the national cathedral be made the cathedral of the Presiding Bishop. Although canonical and legal implementation of his vision has been necessarily slow, the enthronement of the Presiding Bishop on October 22d marked an important milestone in its forward progress.

Few bishops have had as wide an acquaintance and as many friendships among the leaders of American business and politics as Bishop Freeman. He was on terms of personal friendship with the present occupant of the White House; and yet, when the plan to enlarge the Supreme Court was broached, he did not hesitate to speak out in opposition to it.

There have been many matters on which Bishop Freeman and THE LIVING CHURCH have been compelled by conscience to choose opposite sides. Notable among them, of late, was the question of union with the Presbyterians. But Bishop Freeman's personal force and devotion, the breadth of his vision, and the magnitude of his achievements are not the possession of any one group in the Church. The whole Church has benefited by his life and work, and joins in prayer that he may go from strength to strength in the life of perfect service in God's heavenly kingdom.

Prayer in Wartime

WE ARE delighted to note that the Presiding Bishop has approved the Prayer in Wartime which first appeared on the cover of THE LIVING CHURCH for December 17, 1941, for use in the General Convention services. The prayer, based on one issued by Bishop Faber of Montana for use in his diocese during the first World War, proved to meet a real need and has been reprinted on a card size 4¼ by 6¼ inches by Morehouse-Gorham Co., 14 East 41st street, New York 17, N. Y. It is available from that address at 25 cents a dozen, 75 cents for 50, or \$1.00 per hundred.

Bishop Tucker, in making his announcement, described the prayer as a "splendid" one. We hope that others who use it will find it appropriate and helpful.

A Creative Faith

WE PUBLISH in this week's correspondence columns a letter from Bishop Parsons which makes a number of points about the current negotiations with the Presbyterians. While we cannot hope to deal with every point raised in the letter, there are some on which we should like to comment—particularly, some on which we should like to emphasize our agreement with the chairman of the Commission on Approaches to Unity.

One of these is the point that the "Basic Principles" should not be submitted to the Lambeth Conference until the American Church is fully assured that it is willing to accept them. The point cannot be made too often that the Lambeth Conference is not a synod, professing to define doctrine; nor can it be expected to pass judgment on the appropriateness of the "Basic Principles" as a basis for union between American Anglicans and American Presbyterians. If General Convention votes on the "Basic Principles," it must decide these questions for itself. There is, at present, no higher authority available for rendering judgment except the voice of the Catholic Church *in diffuso*.

If they are accepted by General Convention, the "Basic Principles" must, of course, be reviewed by Lambeth before being put into effect. For the Conference is fully competent to discuss the repercussions of such a step by the American Church on the sister Anglican Churches, and to warn us of the probable fate of the status of the American Church as a member of the Anglican communion. Having received the advice of Lambeth, the American Church should vote upon the proposal again.

It would be both a misconception of the function of the Lambeth Conference and an unwarranted trespass upon its time to present it a proposal of whose value we ourselves are not fully convinced.

We should like also to express our earnest agreement with Bishop Parson's words about the gathering force of the ecumenical movement, and about the necessity of a great creative faith as the pre-condition of union. We think that the movement has not progressed as far as he seems to think it has; and that the great creative faith is more dependent than he thinks upon fundamentals of outlook on which, unfortunately, Presbyterians and Episcopalians diverge sharply. Curiously enough, theological statements can be drawn up which almost completely obscure these vital differences in basic outlook—in faith. That is why, with the 46 bishops who signed the statement asking for appointment of a theological committee, we feel that such a committee should be appointed to go behind the language to the heart of the matter. While the Commission has, as Bishop Parsons says, given some attention to theology, the products of its work forcefully demonstrate that it has spent more effort in formulating ambiguous statements than in courageously facing and attempting to compose differences.

We do not intend to obscure the important areas of agreement between Presbyterians and Episcopalians, nor the great strides that have been made by the Christian Churches toward mutual understanding and unity. Yet nothing but further disunity can result from efforts at amalgamation which fail to recognize the vital points at issue between Presbyterians and Episcopalians. For example, many of us feel that the kind of episcopate proposed in the "Basic Principles" makes the bishop nothing more than a presiding elder who happens to

(Continued on page 21)

NEW YORK

Bishop Manning Writes of Serbian Martyrs

At the request of His Grace Bishop Dionysius and the authorities of the Serbian Eastern Orthodox Church, Bishop Manning of New York has written the Foreword for the officially prepared and verified *Book of Martyrs* of the Serbian Church of Yugoslavia. Ten thousand copies of this official volume are to be published and many of them will be distributed in the United States. The Foreword says in part:

"Let us remember that in honoring the Serbian people we must pay full honor and reverence to the Serbian Orthodox Church, for the whole life of the Serbians is built around and upon their Church. It is the Orthodox Church of Serbia which has inspired in the Serbians that love of justice and liberty and that unfaltering fortitude which makes them so noble a people and which they have shown so truly in this world war. It is for this reason that the full fury of the Nazi invaders has been visited upon this Church and that the Bishops and clergy have been treated with such special ferocity.

"The martyrdoms and sacrifices of the Serbian Church and people are far greater than can ever be told, but this volume gives the record in part. As a historic record, as a reminder of the hideous evils for which Nazism stands, and as a testimony to the spirit, the character, and the heroism of the Serbian people, in this world conflict, this volume has great importance.

"May the Serbian Church which has been so greatly served by its martyred Patriarch, bishops, priests and people, ever continue its noble ministry and its unwavering witness to the Faith of Christ, and when this war is ended, may the heroic people of Serbia be given the high place to which they are entitled in that better and more Christian world, that world of justice, peace and brotherhood which we all hope and pray may be established."

Men of Chapel Help Open Connecticut Camp

A group of older men, members of St. Luke's Chapel, Trinity Parish, went to the camp at West Cornwall, Conn., on Monday, May 31st, to help open the buildings, clean them, and otherwise prepare them for the 60 boys and girls who will go to the camp on July 1st. There are two main dormitories, one for the girls the other for the boys, and the playing fields. The farm of the vicar, with the Chapel of St. Joseph adjoining it, is just beyond the camp. The whole property is part of the farm. Every summer, the children of St. Luke's spend the entire summer at the camp. There is a Daily Mass, and the summer worship is that of the winter.

The reason for the offer of help by the older men of the congregation was that the younger men and older boys who usu-

ally do this work of preparation are now Evensong on June 12th and ending on June 16th.

in the armed forces. The Memorial Day holiday was celebrated on its proper date, May 30th, and the civil holiday of the 31st used to go to the camp.

C.L.I.D. Plans Conference

Members of the Church League for Industrial Democracy living in the New York area will hold a conference in mid-June, the subject to be The Task of Church people in winning the War and Winning the Peace. A meeting for the purpose of making plans for this conference was held on May 24th in the Church of Ascension, New York City. The Very Rev. Dr. Arthur C. Lichtenberger, dean of Trinity Cathedral, Newark, N. J., was the chairman of the meeting.

MINNESOTA

"Wartime Vacation"

The annual summer conference for Church workers, sponsored by the department of Christian Education, and advertised this year as "a profitable wartime vacation" will be held at Carleton College, Northfield, June 20th to 26th, inclusive.

Courses for women, youth, and the clergy will be given in worship, Church music, Christian education, program planning, applied Christianity, and constructive recreation.

The Very Rev. Sidney Sweet, D.D., dean of Christ Church Cathedral, St. Louis, Mo., will be chaplain and a member of the faculty. Other members of the faculty from outside the diocese are Clark Kuebler, Ph.D., professor at Northwestern University, and Wilfred Layton, organist and choir director at St. Paul's Church, Flint, Mich. Minnesota clergy on the fac-

ulty are the Rev. Messrs. Edward M. Blum, Thomas Moehle, William F. Creighton, Bernard W. Hummel, Lloyd W. Clarke, Frederick W. Putnam, and Bishop Stephen E. Keeler.

There will be special courses for business women, girls' friendly leaders, altar guild members; a panel on vocations, and for young men about to enter the service.

One feature course on Young women in wartime will be given by Mrs. Donald G. L. Henning, wife of the rector of Shattuck School, Faribault.

The Rev. Philip F. McNairy, chairman of the department of Christian Education, will be dean of the conference.

Members of Deaf

Mission Entertained

Seventy-five members of St. Barnabas' mission for the deaf of Minneapolis and St. Paul were guests of the diocesan Woman's Auxiliary board for a social time and supper at St. Mary's Church, St. Paul, recently. Games were played for which prizes were given.

The affair was preceded by their regular monthly service conducted by the Rev. Homer E. Grace, Denver, Col., provincial missionary to the deaf.

This work in the province is supported almost entirely by the Woman's Auxiliary. Minnesota women, out of their corporate gift, give \$300 a year toward this work; the young Churchmen of Minnesota contributing another \$100.

MILWAUKEE

Men of Chapel Help Open Connecticut Camp

The Rev. Oliver B. Dale, SSJE, will conduct a retreat for women at Kemper Hall in Kenosha, Wis., beginning with



ST. BARNABAS' MISSION FOR THE DEAF, MINNEAPOLIS: The Woman's Auxiliary Board entertained 75 members.

law enforcement agencies to make a rigid enforcement of licensing rules, and a vigorous repression of disorderly conduct. The Church must act to safeguard family life so that its unity is not destroyed and the democratic way of life remain for centuries to come."

2. The report of the Committee on Holy Matrimony was presented on Monday evening, May 17th, and thoroughly discussed. Action was deferred until the next morning when it was re-read and the following resolution adopted:

"Resolved: that the report of the Committee on Holy Matrimony be adopted as expressing the views of this convention with the request that the words 'after the expiration of one year from such annulment or divorce' be stricken out of Section III (i) of Canon B."

3. The Committee on Approaches to Unity made a report on Monday evening, May 17th, and after thorough discussion action was deferred until next morning. The following resolution was adopted:

"We, the diocese of Western New York in convention assembled, are in sympathy with all movements looking towards unity in the Church Catholic. We recognize in the proposed reunion of the Episcopal Church and the Presbyterian Church, a step in that direction, and in the 'Basic Principles,' a basis for continued study and progress towards reunion. We are in favor of such action as will result in referring the proposals to the next Lambeth Conference for its consideration and advice."

The presentation and discussion of these two major reports was open to the public and a large, interested gathering attended.

4. The matter of a United Canvass in the Fall was discussed and the following resolution adopted:

"Be it resolved that the clergy of this diocese be requested to obtain as far as possible, the interest and close coöperation of ministers of the various denominations, in their neighborhood, to plan for a United Canvass to be made by all Christian bodies at the same time."

ELECTIONS: Standing committee, Rev. C. D. Broughton, Very Rev. J. Groves, Very Rev. A. Pardue, Rev. W. T. Heath. Messrs. J. W. Sanborn, G. T. Ballache, J. R. Blaney, T. R. Wheeler. Executive council, Rev. F. S. Patterson, Very Rev. J. Cosbey, Very Rev. A. C. Davis; Messrs. F. L. Beebe, J. L. Rochester, F. S. Osgood. Deputies to General Convention, Very Rev. J. Groves, Very Rev. J. Cosbey, Rev. Messrs. C. D. Broughton, F. S. Patterson; Messrs. H. A. Bull, G. T. Ballache, J. W. Sanborn, J. K. Walker. Provisional deputies, Very Rev. A. C. Davis, Very Rev. A. R. Morrell, Very Rev. A. Pardue, Rev. W. T. Heath; Messrs. S. R. Johnson, A. F. Freeman, T. E. Smith, A. P. Dutton. Trustees, C. Baldy, M. B. Spoli.

WESTERN NEBRASKA

New Church Completed

One of Bishop Beecher's concluding official acts in Western Nebraska was the consecration on May 30th at Hyannis, Nebr., of Calvary Church, an attractive frame building with landscaping recently completed through the devoted efforts of the 35 communicants and friends of the church in Hyannis, under the guidance of Rev. Harold Shay, rector, St. Matthew's

Church, Alliance, Nebr. A class was also confirmed at the service.

Hyannis, a village of less than 500 people, located on the potash highway in a large cattle feeding area, rated high for years in national per-capita wealth. The new church will serve as a focal point for church gatherings from the various other missions in that territory.

TEXAS

Educational Center

St. Mark's Church, Bay City, Tex., has been fully approved by the national and diocesan authorities for the establishment of a coöperating educational center. This will be the second such center established in the diocese of Texas. St. Mark's Church was chosen as representative of the moderate sized parish.

Trinity Church, Galveston, has been functioning for over a year as a center representative of work in the larger parish.

According to the Rev. E. L. Malone, rector of St. Mark's, the program for the center will probably be installed in the fall, after preliminary surveys and plans have been completed this summer.

CONNECTICUT

159th Convention

The 159th annual convention of the diocese of Connecticut was held on May 18th in Christ Church Cathedral, Hartford. The day began with a celebration of the Holy Communion at which Bishop Budlong was the celebrant, assisted by the Suffragan Bishop, the dean of the Cathedral, and members of the standing committee. Clergy and laity from the diocese who had died during the past year were remembered by name at this service. The business session of the convention convened in the Cathedral House.

At noon the Bishop gave his address in the Cathedral and the Suffragan Bishop read his report.

The following resolutions were passed by the convention:

"Church Unity," in which appreciation for the labors of the Commission on Approaches to Unity and the Presbyterian Department on Coöperation and Union was expressed with the desire that the Commission be requested to give further consideration to "Basic Principles," especially with reference to (1) the points on which criticism has been expressed and (2) the similar negotiations which are being carried forward with the Eastern Orthodox Churches.

"Peace," in which the convention expressed its firm conviction that a plan should be arranged and adopted by the government of the United States, providing for representatives of the recognized branches of the Christian Churches at the peace conference, as members of a religious advisory committee to act in a consultative capacity to the delegates to the peace conference. It was also resolved that the convention should request the President and the Secretary of State to use their

full influence toward the adoption of a plan which would give adequate representation to the Christian Churches, through leaders representing its major communions, at the peace conference. The resolution is to be certified to the General Convention, inviting its consideration and concurrent action.

The resolution on peace prevailed by a close vote over an alternate one, which opposed the proposition of having representatives from the Christian Churches at the peace conference and maintained the desired end could better be accomplished by Churchmen seeing that the conferees selected by the various governments are selected "solely on the basis of character, ability, wisdom, and firmness in the right as God gives them to see the right."

ELECTIONS: Standing committee, Rev. Messrs. R. Cunningham, F. S. Morehouse, D. W. Greene, Very Rev. A. F. McKenny. Executive council, Rev. C. L. Willard, jr., A. T. McCook. Deputies to General Convention, Rev. Messrs. R. Cunningham, R. C. Dentan, F. S. Morehouse, Very Rev. A. F. McKenny; Messrs. G. E. Ebulkley, T. B. Lord, A. T. McCook, O. R. Beckwith. Supplemental deputies, Rev. Messrs. R. S. Flockhart, F. W. Tomkins, R. B. T. Anderson, C. L. Willard, jr., Messrs. W. C. Hutton, R. M. Coit, G. F. Greene, Admiral F. T. Arms.

S. W. VIRGINIA

Council

The 24th annual council of the diocese of Southwestern Virginia met in Christ Church, Martinsville, on May 18th. Because of abnormal conditions the meeting was "streamlined" with a business session instead of the usual missionary mass meeting on the evening of the first day. After a brief session the next morning, the council adjourned.

In his address to the Council, Bishop Phillips laid particular stress upon the proper preparation of candidates for confirmation, saying that it is unfair to the individual as well as to the Church for a clergyman to present an adult for confirmation who has not been properly prepared. "Adults who come from other communions need to be educated in the Church's ways. Not only should they know how to follow the services and the teachings of the Church, but they should have borne in upon them some very definite religious convictions."

"If we had been more careful and more thorough in the preparation of candidates for confirmation I doubt whether we would need to make so much effort in what we now call the 'Forward Movement' and I do believe that many individuals would be moving forward with more intelligence and effectiveness."

Taking up another subject the Bishop said: "We have sent our boys and girls to the far corners of the earth. Many are in front line trenches; all are exposed to danger. We recognize that they are in a position to render a service to their country and to the world—but so are you and I. To make the efforts of our boys and girls effective we at home must see that there is developed in each one of us that spirit which if prevailing in the world would make the world a better place in which to

live and would add to the development of the Kingdom of God."

During the council J. Hudson Huffard presented to the Rev. Edward W. Hughes, who has spent nearly 30 years in the coal field section of what is now the diocese of Southwestern Virginia, a check representing gifts from his many friends within his missionary field.

ELECTIONS: Deputies to General Convention, Rev. Messrs. A. R. Berkeley, R. A. Magill, C. Barnwell, D. L. Gwathmey; Messrs. J. A. Waller, jr., C. F. Cocke, R. Whitehead, J. M. Goldsmith. Alternates, Rev. Messrs. J. S. Wellford, J. F. W. Feild, W. C. Brooks, F. V. D. Fortune; Messrs. M. A. Smythe, C. P. Macgill, F. V. Woodson, Dr. C. C. French. Standing committee, Rev. Messrs. C. Barnwell, A. R. Berkeley, M. D. Ashbury; Messrs. H. H. Michael, H. M. Sackett, jr., J. A. Waller, jr. Executive board, Rev. Messrs. J. L. Gibbs, J. S. Wellford; Messrs. H. M. Davis, J. J. Izard.

W. MASSACHUSETTS

Convention Supports

Union Negotiations

Continued support of the negotiations for union with the Presbyterian Church in the USA was overwhelmingly voted at the 42d annual convention of the diocese of Western Massachusetts at Christ Church Cathedral, Springfield, on May 19th. Supporting "in general the ideas contained in the 'Basic Principles,'" the resolution submitted by the diocesan committee on Church Unity of which the Rev. Edmund R. Laine, of Stockbridge, is chairman, asked for more specific statements on the authority of the bishop and the presbytery, and asked "for a careful examination and amendment of the section dealing with Confirmation." With these two qualifications, both the committee and the convention showed themselves to be firmly behind the Committee on Approaches to Unity—"the 42d annual convention reasserts most fully and most firmly its agreement with the declared purpose of the Episcopal Church and the Presbyterian Church to achieve organic union." The debate on the resolution was not as lengthy nor as heated as had been expected.

On the proposed amendments to the marriage canon, the convention received without comment the report of the diocesan committee on Holy Matrimony, of which the Rev. James D. Hubbard, of Barre, is chairman. The committee report, to which there were minority exceptions at almost every point, advocated no second marriages except in cases where annulments not divorces were granted by the civil courts. A motion to commit the convention in principle to the trend indicated by the national commission's proposals was tabled on the grounds that the members of the convention were not sufficiently informed.

A plea for relief for the starving people of the occupied countries was given by Bishop Lawrence in his annual address. "Christian America has not been shaken sufficiently awake to demand action on this absolute priority for any permanent peace, the saving of innocent children, and leaders for the next generation," he said. "I am convinced that five or 10 years

after this war is over, we will look back with amazement and with shame at some of the attitudes we held, at some of the things we did. We will wonder how our moral focus could have become distorted, how our sense of justice became so warped, how we ever allowed ourselves to succumb so easily to propaganda and war fever."

ELECTIONS: Standing committee, Rev. Messrs. A. V. Bennett, R. H. Hayden, G. G. Monks, A. D. Snively; Messrs. S. E. Bell, G. H. Jenkins, F. E. Punderson, A. W. Rice. Diocesan council, Rev. Messrs. R. G. Preston, G. St. J. Rathbun, F. W. Cooper, E. C. M. Tower; Messrs. S. B. Hyde, W. V. Camp, W. E. Stoddard. Board of Missions, Rev. R. B. Putney; A. E. Garratt. Honorary canon of Christ Church Cathedral, Rev. D. N. Alexander; R. L. Davenport, member of chapter. Deputies to General Convention, Rev. Messrs. A. V. Bennett, R. G. Preston, R. H. Hayden, E. R. Laine; Messrs. F. E. Punderson, A. W. Rice, S. E. Bell, H. C. Bartlett. Provisional deputies, Rev. Messrs. G. G. Monks, W. H. Cole, A. D. Snively, P. F. Rex; Messrs. H. Ashey, W. C. Root, H. R. Moulton, J. H. C. Church.

UPPER S. CAROLINA

Missionary Work Stressed

at 21st Convention

"This is God's world and He did not intend the law of the jungle to be our law forever," Bishop Barnwell of Georgia told the delegates to the 21st annual convention of the diocese of Upper South Carolina, at the diocesan dinner preceding the opening service at St. Thaddeus, Aiken, May 11th. "If we will not learn now by the disaster of the rest of the world, some day we shall learn by our own disaster that we are our brother's keeper. It was bad enough to be a Pontius Pilate. It will be worse to be a Cain, and to be driven forth from the garden of the brotherhood of men; the federation of the world. Our Master was the Prince of Peace. He did not come to bring us death, but life—and that more abundantly."

The Bishop of Upper South Carolina made his annual report and address, showing vast improvement in the work of the diocese during the preceding year, and stressing the importance of the necessity of keeping the missionary spirit strong. "We must not only do our share in the world-wide missionary work of the Church, but we must also continue to have that attitude towards the part of the vineyard entrusted to us in this diocese," he told the delegates as well as the delegates to the Woman's Auxiliary convention, meeting at the same time and place.

A resolution adopted by the convention endorsed as one of the primary war and peace objectives of the United Nations, "agreement among such nations for the complete establishment and maintenance at the earliest possible moment of an effective international order among all nations based on Christian principles and orderly administration of justice."

The Woman's Auxiliary convention, with Mrs. W. Preston Peyton, president, presiding, heard from Mrs. Harold E. Woodward, national President of the Girl's Friendly Society, who spoke on the trends of thought to which the Church

today is focusing attention, and Mrs. James R. Cain, representing the Federal Council of Churches in America.

ELECTIONS: Secretary, Rev. A. G. B. Bennett; treasurer, E. R. Heyward; registrar and historiographer, Rev. A. R. Mitchell. Executive council, Rev. Messrs. L. N. Taylor, L. C. Melcher, J. A. Pinckney, W. S. Lea, R. T. Phillips, W. S. Brace; Messrs. W. S. Thomas, W. B. Moore, R. B. Clarkson, F. L. Mays, H. A. Ligon, Dr. J. W. Jervey, jr., R. B. Sloan, F. P. Henderson, A. H. Sloan. Deputies to General Convention, Rev. Messrs. L. C. Melcher, W. S. Lea, L. N. Taylor, C. M. Seymour, jr.; Messrs. A. J. Ligon, F. P. Henderson, W. M. Perry, J. N. Frierson. Alternates, Rev. Messrs. R. T. Phillips, J. A. Pinckney, M. Clarke, A. G. B. Bennett; Messrs. J. E. Boatwright, F. B. MacLean, Dr. J. W. Jervey, jr., H. Turner. Standing committee, Rev. Messrs. L. N. Taylor, L. C. Melcher, A. G. B. Bennett, R. T. Phillips, W. S. Lea; Messrs. C. H. Jones, J. E. Hart, J. W. Arrington, jr., W. L. Smith, Dr. J. N. Frierson. Woman's Auxiliary, president, Mrs. W. P. Peyton; secretary, Mrs. H. M. Lightsey; treasurer, Mrs. S. Bruce; UTO custodian, Dr. E. Johnson; chairman Bene Dial Loan Fund, Mrs. C. B. Woolsey; Church Periodical Club, Mrs. J. G. Scott.

Delegates to Triennial: Mesdames W. P. Peyton, A. H. Reese, S. K. Oliver, Dr. E. Jordan. Alternates, Mesdames P. Conyers, B. Sloan, J. R. Cain, D. M. Richardson.

WYOMING

Christ Church, Cody,

Achieves Parish Status

Not since 1918, when St. Luke's, Bufalo, and St. Paul's, Evanston, were admitted as parishes in the missionary district of Wyoming, has a petition been received to raise a mission church to parish status. At the convocation of the missionary district of Wyoming, held at St. Michael's Mission, Ethete, May 18th and 19th, petition was received from Christ Church, Cody, for parish status, and the petition granted. This was a direct and swift result of the fine ministry of the Rev. John F. McLaughlin, who was appointed to that field two years ago.

Also included in Fr. McLaughlin's field, is the Japanese Re-location Center at Heart Mountain, near Cody. As a result of his ministry to these people, a petition was filed at convocation, requesting mission-status for the Church of the Atonement, Heart Mountain, and granted. Attending convocation were two Japanese from this center, one being Luke Yokota, a postulant for Holy Orders.

Because of gasoline rationing, this convocation had to be restricted only to delegates—no guests—and no meeting of the Woman's Auxiliary; all but two of Wyoming's 22 active clergy were in attendance, and the meetings opened with about 60 present.

Six churches, five parishes, and one mission voluntarily raised their assessment for 1943. In addition Heart Mountain and Morton voluntarily asked for an assessment for 1943. The total increase is \$251. If the budget is met, Bishop Ziegler has asked permission to raise the national quota giving.

Requests for printed descriptive material on the work in Wyoming have been so numerous, that it has been decided to publish another book on *The Episcopal*

Church in Wyoming, the 1938 edition being entirely exhausted, and there is a good deal of new material to be added. This task has been entrusted to the Committee on the State of the Church. It is hoped that it will be published during the summer.

ELECTIONS: Deputies to General Convention (elected in 1942), Rev. Messrs. D. B. McNeil, G. R. McConnell. Alternates, Rev. Messrs. E. Montizambert, R. C. Simms; Messrs. A. L. Taliaferro, J. B. Bailey. Delegates to Triennial (elected in 1942), Mesdames P. Greever, E. B. McNeil, F. G. Wheeler, Miss M. Capron, Deaconess E. M. Adams. Alternates: Mesdames E. H. Bourne, L. Goodrich, W. H. Ziegler, D. Harris, D. Rusk.

WEST VIRGINIA

"The Mountain Comes to Mohammed"

By JOHN G. SHIRLEY

★ Now and then it is a literal truth that "the mountain comes to Mohammed." This is happening in the diocese of West Virginia in a real sense because a mountain has moved, forcing a chapel to be moved and taken to the people.

The Chapel of the Good Shepherd, Hansford, W. Va., has had a notable history for its service to men. It was located on the side of a mountain within a few hundred feet of Sheltering Arms Hospital, an Episcopal institution established in 1886. "When I started the Sheltering Arms," to quote from Bishop Peterkin's address to the diocesan council in 1901, "there was, I believe, only one hospital in the State, having a capacity of perhaps 15 patients; there are now 12 or 15, having a capacity of 700 patients."

That was in 1901 when West Virginia was just starting a large development in the coal industry. It has been stated that when the Sheltering Arms Hospital and the Chapel of the Good Shepherd were built, it was the only hospital between Richmond, Va., and Cincinnati, Ohio. There were no mine safety devices in those days and serious accidents were frequent. The hospital thus served a large coal mining area and ministered to hundreds of patients each month, while the chapel and clergy provided spiritual healing and help. The late Archdeacon W. P. Chrisman was in charge of the chapel.

The village of Hansford is located at the foot of the mountain, along the Kanawha River. As development came and large industrial war plants have been constructed along the river in recent years, it became feasible to construct a new road for the many hundreds of new people settling on that side of the river. Construction was begun and the new road cut off the "toe" of the mountain on which the hospital and chapel were built. The old road was closed and it became necessary for the people to walk two miles down the new road in order to cross and walk back to the chapel.

The loyal group of Churchpeople continued to do this without whimpering, until the spring rains a year ago soaked the mountain and it began to move. In due time the hospital has fallen apart and the chapel was condemned for future use.

The people, not to be defeated, determined to move the chapel down into the village on a lot given by Mrs. Eleanor B. Brannen and Mrs. Mary Schroeder in memory of their parents, the late Mr. and Mrs. R. O. Baillie. Plans were made and Bishop Strider promised a generous donation if the Churchpeople raised \$500. In just one week after the last service was held in the chapel, Captain Albert Sayers, C. A., in charge of the work, reported that \$500 had been pledged or given outright.

The new chapel, located down in the village, is about to be realized. The people of the Baptist Church have offered their building for the services while the Church school continues to meet in the homes.

The mountain has come to Mohammed! Thus comes to an end the first Episcopal Church hospital in West Virginia. It served its purpose faithfully and met the needs of thousands during its time. The chapel beside it moves into a new phase of life in an advanced age. It will reach out to more people and fill a greater need in the life of the community located, as it will be, among them.

NEW ERA

As one era closes, another comes in the form of the Reynolds Memorial Hospital, at Glendale, W. Va., a Church institution, where thousands are cared for in a highly industrialized area around the steel plant city of Wheeling. It was begun in 1899 by the Rev. (later Archdeacon) B. M. Spurr and his wife and continued by them until Mrs. Emily Van Buren Reynolds and her daughter, Miss Josephine, gave a large sum to build a new hospital which stands today.



REYNOLDS HOSPITAL: It is doing a vital wartime service in the highly industrialized Wheeling area.

The hospital, modern in every respect, has a training school for nurses and several of the staff have entered the armed forces. Miss Madolyn L. Allum, R. N., has resigned her position as Directress of Nurses to become a lieutenant in the Army Nursing Corps. Lt. Allum is stationed at the Ashford General Hospital, White Sulphur Springs, the former famous Greenbrier Hotel of resort fame and recently purchased by the government as a receiving center for wounded soldiers returned from the fighting fronts.

The Woman's Auxiliary of West Virginia has undertaken to provide needed supplies and reading matter. A group of officers of the Auxiliary recently visited the hospital in order to become acquainted with the nursing staff and also to visualize the needs which could be met by the Auxiliary on a diocesan basis of coöperation. *Forward—day by day* as well as

other *Forward Movement* literature is supplied regularly. Individuals and branches of the Auxiliary have provided for secular publications.

VIRGINIA

148th Annual Council

Responding to the earnest plea of both Bishop Tucker and Bishop Goodwin, the 148th annual council of the diocese of Virginia, meeting in Grace and Holy Trinity Church, Richmond, Va., May 19th and 20th, voted to increase the diocesan program budget by approximately \$10,000 for 1944. This budget provides for an expanded work in war activity centers within the diocese, particularly for work among the Negroes, and an increase in the giving to the National Church to aid in the greater opportunities open to the Church both at home and abroad. For the first time in a great many years an item was included for the American Bible Society.

After hearing the report from the diocesan commission on Church Unity, the Council adopted a resolution presented by Dean Zabriskie and seconded by the Rev. Edward R. Welles, approving in principle every effort made in the Spirit of Jesus Christ to achieve Christian coöperation and Church unity and urging the General Convention to receive "Basic Principles" as "a desirable avenue of investigation and further negotiations, and that it instruct the Joint Commission on Approaches to Unity to draw up, in consultation with the representatives of the Presbyterian Church in the United States of America, a constitution for a United Church based on 'Basic Principles' so that the Churches may better understand the implication of the program."

Among the resolutions of interest that were adopted by the Council was a petition to the General Convention to memorialize the Federal Council of Churches of Christ to see that their principles of peace are presented to American delegates at the Peace Conference.

Approval was given to a resolution introduced by Justice George L. Browning of the State Supreme Court of Appeals calling upon the United States Senators from Virginia to place before the President, the name of the Presiding Bishop as one eminently fitted to be an envoy or commissioner to participate in the peace conference, at the conclusion of the war.

A resolution was adopted declaring the opinion of the Council that "the function of the Church in the solution of economic and governmental problems is the creation of the Spirit of justice and fair play in its own members and not the endorsement of any theory of economics or government."

ELECTIONS: Deputies to General Convention, Rev. Messrs. C. J. Gibson, A. C. Zabriskie, B. M. Boyd, H. A. Donovan; Messrs. I. F. Lewis, J. B. Minor, W. F. Powers, Hon. G. L. Browning. Alternates, Rev. Messrs. S. B. Chilton, W. L. Ribble, G. P. Mayo, C. V. Covell; Messrs. B. T. Newton, A. A. Smoot, Gen. R. H. Lane. Standing committee, Rev. W. L. Ribble. Board of examining chaplains, Rev. E. E. Tate. Executive committee of diocesan missionary society, Rev. Messrs. A. C. Muller, E. R. Welles, A. Hamilton, J. W. Kennedy; Messrs. W. W. Beverley, J. T. Scott, Hon. E. H. Smith.

SEMINARIES

Commencement at Nashotah

The first commencement of Nashotah House in its second century took place on Thursday, May 27th. In spite of traveling difficulties there was an unexpectedly large attendance of alumni and friends of the House. The dean, the Very Rev. Dr. E. J. M. Nutter, sang the Solemn Eucharist of the commencement, assisted by the Rev. S. H. N. Elliott, of Marion, Ind., and the Rev. A. D. McKay, of Antioch, Ill., both of the class of 1942. The Bishop of Milwaukee pontificated, and there were also present the Bishops of Northern Indiana, Nebraska, Fond du Lac, Chicago, and Long Island, the last of whom preached the commencement sermon.

Twelve men were graduated, representing the dioceses of Pennsylvania (4), Milwaukee (3), and New York, Chicago, Vermont, Quincy, and Western Nebraska (one each). Five degrees of Bachelor of Divinity and one of Master of Sacred Theology were awarded, and the honorary degree of Doctor of Canon Law was conferred on the dean of the House who was completing his 18th year in that office.

At the meeting of the board of trustees, the Dean reported 86 students in residence, of whom 52 were in the seminary and 34 in the collegiate department, that these men were candidates from 30 dioceses representing all the eight provinces of the Church, and that for a first attempt the response of the alumni to the Theological Education Sunday appeal for Seminary support had been gratifying, \$4400 having been contributed so far from 144 parishes and missions.

Berkeley Divinity School

Commencement

At the 87th commencement of the Berkeley Divinity School, held in New Haven, Conn., May 27th, the speaker was Bishop Beal of the Canal Zone. Because of the accelerated program now in force at the school, the class of 1943 was graduated in March, but at this ceremony a certificate for a partial course completed with distinction was given to Lawrence W. Pearson of Ann Arbor, Mich.; the degree of Bachelor in Sacred Theology *cum laude* was received by the Rev. Arthur Stevens Knapp of Schenectady, N. Y.; and the degree of Doctor in Sacred Theology *honoris causa* was conferred on the Rev. Henry J. Fitzgerald of Bay Ridge, Brooklyn, N. Y.

After the commencement exercises it was announced that the Rev. Robert C. Dentan, B.D., rector of St. John's Church, New Haven, has been elected associate professor of the Literature and Interpretation of the Old Testament. While carrying his pastoral duties, he has since 1940 been instructor in the Old Testament at Berkeley.

The board of trustees has authorized the establishment of the William Palmer

Ladd Fund for Liturgical and Historical Studies, the income of which is to be used mainly for fellowships for advanced study or research and for instruction at Berkeley in these fields. The goal set for this fund is \$100,000.

Officers of the alumni association elected were: President, alumni trustee, the Rev. G. P. T. Sargent; vice-president, the Rev. Canon S. W. Wallace; secretary-treasurer, the Rev. C. K. Myers; treasurer, alumni fund, the Rev. W. E. Traub; alumni preacher for 1944, Bishop Daniels of Montana; alumni trustee, the Rev. R. A. D. Beaty.

Bishop Payne Graduates Four

Commencement exercises May 16th to 19th brought to a close the 65th session of the Bishop Payne Divinity School. The Rev. George M. Plaskett of Orange, N. J., delivered the commencement address; the Rev. John E. Culmer, Miami, Fla., preached the Baccalaureate sermon.

The graduates receiving the Bachelor of Divinity degrees, were Granville V. Peaks jr., Charles E. Taylor, Theodore R. Gibson, Turner Morris.

COLLEGES

Bishop Craighill Honored

Bishop Lloyd R. Craighill, interned in China, was given an honorary doctorate in Divinity by Washington & Lee University at the annual commencement exercises. Honorary degrees were given also to Gaylord J. Stone, Fort Worth, Texas, George R. Hunt, Lexington, Ky., and Brigadier General Frederick H. Osborn, these three degrees being Doctor of Laws.

The citation to Bishop Craighill said: "Episcopal Bishop in China; Christian scholar and Christian gentleman unafraid; faithful shepherd of a great flock of God's people, heroic with them in their un-

merited suffering; electing to remain with his tortured followers to bring the comforts of the heavenly grace for all deep agonies; captive now in the hands of the enemies of our Country, with a salute of pride and with a prayer of the heart, Washington and Lee confers upon this, her son, the degree of Doctor of Divinity."

Mrs. Craighill was present and received the degree on behalf of her husband.

War Industries Students Mend Church Clock

Students in the training program for war industries of New York University put their newly learned skill to an interesting use recently. The Training Program occupies the Barney Building, on East Ninth Street, opposite the Church of St. Mark's-in-the-Bouwerie, and has enrolled more than 1,000 men and women. Several of these noticed that the clock in the steeple of St. Mark's had stopped and that no steps seemed to be taken to repair it. Finally inquiries were made of the sexton, who explained that the "escapement gear in the movement had, after 62 years, lost some of its teeth." It further was mentioned that the makers of the clock were devoting all their facilities to war work and could not take time to provide new "escapement gear" for some months, at least.

Two members of the training program, in the department of machine shop practice, volunteered to make a new gear. With the help of Prof. P. Sears, principal of the training program, and John Adams, instructor of the class in machine shop practice, these two students built a new "five and three-quarter inch bronze gear with 40 teeth at a 12 degree angle." It was duly installed in the belfry by Joseph Moldawski, the clock's tender. Since the installation, the clock has again been going and keeping perfect time.

St. Mark's-in-the Bouwerie is one of the famous sights of New York. It stands



ST. MARY'S HALL, SAN ANTONIO, TEX.: First Aid Classes are a Part of the Regular Schedule.

Just WATCH This For YOURSELF

Sit in the back of any Episcopal church any Sunday and look about you as the service progresses. Notice the variety of attitudes (or no attitudes at all), and the variety of personal or public ceremonial used in the worship of those present (or no ceremonial at all). Then start wondering just why there is all this difference.

Perhaps it comes from insufficient teaching in the past (or no teaching at all). We actually know of a parish where unconfirmed and even non-Episcopalian parents of Church School children are invited to be confirmed with their children **without instruction**, simply to keep the family group intact in the church. Intact? Heavens above! Perhaps it comes from those differences emanating from the personal foibles of priests who simply choose to do things a bit **their** way. But, by and large, it is a bit disconcerting, a bit lacking in what should be a unanimity; and it's not too impressive upon strangers, or visitors from the other sects.

It occurs to us that it would be a grand investment within any parish to buy a sufficient quantity of any of the really good instructive manuals of religion which are available; give one, **free of charge**, to every member of the parish; and then some Sundays instead of sermons, go through the book with them. Tell them and **show** them what to do and how to do it, and why. There will be many who won't let the church pay for their books, and no one will hate them for that either, will they?

This is definitely a spiritual desire on our part to see hundreds of our people taught in such a uniformity of manner as will stop forever, we hope, the awful floundering and abysmal ignorance one sees in too, too many of our parishes today.

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EDUCATIONAL

in the centre of the old Bowery Village, laid out on the farm of Peter Stuyvesant, and is one of the oldest church edifices in New York City. The steeple which holds the clock was added to it in 1829. Peter Stuyvesant is buried in the churchyard and there is a bronze bust of him in the church, the work of the Dutch sculptor, Toon Dupius, which was given by Queen Wilhelmina in 1915.

The parish has had several noteworthy rectors, the Rev. Dr. William Norman Guthrie being the most widely known. The latest rector, the Rev. C. A. W. Brocklebank, now a chaplain in the Navy, has resigned, the resignation to take effect September 15, 1943.

COLLEGES

Dr. Clark G. Kuebler Elected

President of Ripon

Dr. Clark G. Kuebler, 35, professor of classical languages at Northwestern University, has been named seventh president of Ripon College, Ripon, Wis. He succeeds Dr. Silas Evans, who retires after 29 years of service.

Dr. Kuebler assumes his new position July 1st. He is a graduate of Northwestern University, did graduate work at Princeton, the University of Munich, and took his Ph.D. at the University of Chicago.

For the last seven years he has lectured widely on current affairs, education, and religion. He is active in Church work in the diocese of Chicago, and is a member of the Joint Commission on Strategy and Policy and of the Joint Commission to Keep Informed on the Work of the Archbishop of Canterbury.

Carleton College Institutes

Premeteorological Course

Carleton College, Northfield, Minn., has been selected by the United States Army as one of 12 colleges in the United States to conduct a Basic Premeteorology Training Course (the C program) for selected Army personnel in the field of meteorology and weather conditions. Instruction began on February 15, 1943, and will continue for 12 months. All courses are being taught by members of the College faculty. Basic subjects are college mathematics, history, physics, geography, English, and speech.

Under military command of two commissioned officers the men took up residence in Davis Hall, college dormitory, which the College is maintaining as a barracks for housing the unit. In addition to attending classes, the soldiers in the unit have regular periods of military drill and exercise under command of their own officers.

Candidates who successfully complete the 12-months' course at Carleton will be eligible for the Advanced Meteorology Course of eight months which will be given in a number of university graduate schools including Massachusetts Institute of Technology and the University of Chicago. Graduates of this advanced course will be

commissioned as second lieutenants in the United States Army Air Corps.

The Carleton Basic Premeteorology unit is one of 12 in the United States. It serves as a training center for the candidates from Minnesota, Wisconsin, Iowa, North Dakota, South Dakota, Nebraska, and part of Kansas.

Other institutions chosen for this basic meteorology training program include: Bowdoin College, Amherst College, Hamilton College, Vanderbilt University, Kenyon College, Denison University, the University of Chicago, Pomona College, Reed College, Haverford College, and the University of Virginia.

WAR STAMPS

Carleton College students will invest over \$2,000 in war stamps between now and late May, end of the current college semester.

Under a new pledge system of weekly purchases, believed the first in any of the nation's colleges, student representatives will supply stamps worth more than \$190 to purchasers each week.

At least 425 students, more than half the college's second semester enrollment, are coöperating in the plan.

Wayne Hultgren, Carleton College senior from Kerkhoven, Minnesota, chairman of the Student War Integration Committee, is in charge of war activities on the Carleton campus, and Roanne Longyear, senior student from Minneapolis, is directing the stamp sales.

SECONDARY SCHOOLS

Kemper Hall at War

The wartime efforts of Kemper Hall students in Kenosha, Wis., have been organized under the leadership of the War Activities Council which is composed of representatives from all the classes. The purpose of the organization is to interest students and adult members of the school in making some contribution in the present emergency.

There are classes in first aid for the freshman and sophomores; the juniors give up their Friday afternoons to work on surgical dressings in the Red Cross rooms downtown, and all the school is busy collecting scrap metal and other salvage. The War Savings Committee has already passed the \$1,000 mark in the purchase and sale of Victory bonds and stamps. A number of girls were recently requisitioned for clerical work in the gas rationing program.

In addition to the practical responsibilities which for several years the students have been sharing in library, office, and telephone room, they now do all the serving in the dining room. By vote of the students the annual Christmas banquet was omitted this year and a substantial sum of money thereby sent to Greece for relief of children.

The study of current history has always held a place of major importance in the program, and there is keen interest in post-war problems and the various proposals connected with them.



BOOKS



ELIZABETH McCracken, EDITOR

Good New Books

Annotated by ELIZABETH McCracken

The books herein listed and described were chosen and the notes made with the help of specialists in the several fields. The list is provided in response to requests from many readers for such aid in selecting their new books.

CHRIST AT THE PEACE TABLE. By Albert F. Gilmore, Prentice-Hall. Pp. 264. \$2.75.

Part I (105 pages) presents the life and teachings of Christ. Seeing Christ as the Spirit of Truth, the author shows how following Christ can bring about a just and durable peace. Part II (159 pages) discusses major problems which will come before the Peace Table. A fine book, for both clergy and laity.

DISCIPLINE FOR DEMOCRACY. By T. V. Smith. University of North Carolina Press. Pp. 137. \$2.

The Weil Lectures on American Citizenship for 1942, given at the University of North Carolina. The chapter headings indicate the nature of the "disciplines" included: "Discipline: Dynamic and Decadent"; Science: the Discipline of Truth"; "Art: the Discipline of Beauty"; "Politics: the Discipline of Goodness." There is an Index. This book will help readers toward a clearer understanding of the only way in which the "Four Freedoms" can be achieved.

A NEWMAN TREASURY. Chosen and edited by Charles F. Harrold. Longmans. Pp. 404. \$4.

It is now 10 years since the centenary of the Oxford Movement was celebrated in England and America. Among the exhibits shown on that occasion, the two which aroused most interest were the manuscript of Keble's *Christian Year* and the copy of *Tract 90* which Newman had himself presented to one of his Anglican friends. That pamphlet led many who took part in the centenary festivities to read Newman for almost the first time. Except in a few instances, this interest did not last: the extent of Newman's works discouraged many laymen. Here is a book for those laypeople, and also for all the others who like to have the best of a great man's writings of easy access. These selections from the prose-works of John Henry Cardinal Newman, representing both his Anglican and his Roman Catholic years, meet a real need.

DAVID. By Duff Cooper. Harpers. Pp. 292. \$3.

This book will appeal to the many persons who like translations of the Bible into modern English. *David* is not a translation, however, but a narrative, told in modern and exceptionally vivid English. The author is a well-known British statesman.

BEYOND AGNOSTICISM. By Bernard Idings Bell. Harpers. Pp. 170. \$1.50.

Dr. Bell has for the sub-title of his book, "A Book for Tired Mechanists." First published in 1929, a new edition has been brought out this spring in answer to many requests. The theme of the book is that personal religious experience is the only answer to man's present plight and the only solution of the world's problem of evil.

PALESTINE PLAYS. By Laurence Housman. Pp. 146. \$2.

The thousands of play-goers who saw Mr. Housman's *Victoria Regina*, and who read *The Golden Sovereign and Gracious Majesty*, will welcome this new book. It contains four plays: *Abraham and Isaac*, *The Story of Jacob*, *Ramoth Gilead*, and *The Burden of Nineveh*. They are an interesting blend of the modern and the mediaeval. Mr. Housman declares that he has "given the story without the miracle; but the miracle is still there. In the best sense, all four of the plays are "miracle plays." They have been acted in England. It is to be hoped that they may be acted in America. Meantime, they can be read.

HOW TO MAKE FRIENDS FOR YOUR CHURCH. By John L. Fortson. Association Press. Pp. 186. \$2.00.

Church publicity is a delicate matter, and to handle it requires skill. Mr. Fortson's book will give practical help to everyone concerned—the rector, the committee on publicity, and all others who can and will "publish the glad tidings" if encouraged. Mr. Fortson makes the excellent point that everyone is needed in the work of making friends for the parish church.

CHRISTIAN SYMBOLISM IN THE EVANGELICAL CHURCHES. Illustrated. By Thomas Albert Stafford. With an Introduction by Ernest Fremont Tittle. Abingdon-Cokesbury. Pp. 176. \$2.

The author of this book is a Methodist minister. He has made a study of Christian symbolism, not only in libraries but also through an examination of monuments in various parts of the world. The book stresses the "Evangelical Churches" in order to differentiate rigidly traditional symbolism from that more elastically understood and used. Readers who are familiar with the classic works of Duranous and Hulme will be interested to compare those books with this one. It makes a good supplement to F. R. Webster's fine book, *Church Symbolism*.

THE FAITH OF OUR CHILDREN. By Mary Alice Jones. Abingdon-Cokesbury. Pp. 175. \$1.25.

This is the best book on teaching religion to children that has appeared in some time. The author is Director of Children's Work, under the International Council of Religious Education, and this

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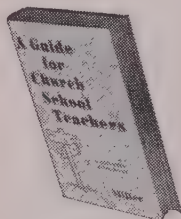
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BOOKS

is the fourth book she has written on training children in religion. Parents and God-parents especially will value the book.

HUMILIATION WITH HONOR. By Vera Brittain. With a Foreword by Harry Emerson Fosdick. Fellowship Publications. Pp. 108. \$1.

The famous author of *Testament of Youth* has written in this book her "confession of faith" in regard to war. The chapters were letters written to the author's son, sent to America for the duration of the war. The book shows what war does to the plain people of the world, and to their homes and their children.

THE SHEPHERDESS. By Arthur Wentworth Hewitt. Willett, Clark. Pp. 200. \$1.75.

This is a delightful book about how to be a successful pastor's wife. Dr. Hewitt writes with wisdom and with humor, and rectory wives will laugh and be helped.

IN DEFENSE OF GOD. By John Livingston Travis. Published by the author, at 16 Commercial Building, Savannah, Georgia. Pp. 245. \$1.50.

The great value of this little book is contained in the fact that it grew slowly out of the writer's experience and thought, as he read the Bible, year by year.

The Progress of Thomism

THE MARITAIN VOLUME OF THE THOMIST. Volume V, complete. New York. Sheed and Ward. Pp. 374. \$3.50.

ESSAYS IN THOMISM. Edited by R. E. Brennan, O.P. New York. Sheed and Ward. Pp. 427. \$5.

Jacques Maritain has probably contributed more than any other writer to make the thinking world "Thomas conscious" and to interpret Thomism as a practical solution of the complex intellectual, social, economic, and political problems of today. It is fitting, therefore, that upon the occasion of his 60th birthday, the *Thomist* should publish its four parts in a single volume and dedicate that volume to M. Maritain.

In addition to 21 essays, the volume contains two drawings of the philosopher and a motet for five instruments and a mixed choir. This motet is based upon texts from the *Summa Theologica* selected by Mme. Maritain, whose collaborations with her "husband-friend" are worthy of more than passing notice. The catholicity of M. Maritain's interests and writings is illustrated by the wide range of subjects with which the essays deal. Speculative and practical philosophy, theology, aesthetics, and social, economic, political, and international problems all receive due attention and, in many instances, are treated with an original touch which is in itself a tribute to the distinguished philosopher.

Five of the contributors to the Maritain Volume, and M. Maritain himself, also contribute to *Essays in Thomism*, which includes seven essays in the philosophical

field, two in political science, one each in dogmatic theology, moral theology, education, and aesthetics, and an excellent biographical study picturing the background, the activity and the struggles of St. Thomas.

The inclusion of Protestants and Jews in the lists of writers of these volumes indicates the gradual spread of Thomism, which is no longer regarded as a peculiar kind of Roman propaganda. The days have passed when a prominent clergyman could remark, "I have no interest in Thomas Aquinas; it is enough for me to know that he was a Jesuit."

It is impossible, in a short review, to give to the several essays the attention they deserve; even a list of writers would be formidable. Authors and teachers, executives and artists, men and women indicate the spirit which subtly binds them together despite denominational barriers and differences of individual opinions. The old story is repeated: unity of purpose produces unity of effort without any planning for unity, which is always an inevitable by-product of convergent intent and effort toward the same goal. Because these writers illustrate Thomism as a far reaching and fundamental philosophic movement, one is justified in observing the basic principles which characterize the essays, referring to the first volume as "Mar" and to the second as "Essays."

Sixty-five years of renewed application of Thomistic principles to speculative and practical thinking have produced good results. One looks in vain for the sentimental and fulsome cult of a hero-saint whose words were to be accepted as and because he spoke them, and upon whose teaching little improvement could be imagined. Professor Chapman speaks (Mar p. 142) of the "idealist blight which, unfortunately, has contaminated most of the text books of scholastic philosophy in use in Catholic colleges." Fr. Brennan (Essays pp. 20 ff), after insisting upon the necessity of careful and scholarly exposition of St. Thomas, states the more important work of Thomistic philosophers to be "nothing less than a complete modernization of the thought of Aquinas." Dr. Adler (Mar pp. 188 ff), in excellent Thomistic fashion, questions the validity of the famous Five Ways and makes a genuine effort to resolve the problem upon the basis of being rather than of becoming. St. Thomas himself recognized that subsequent discoveries might necessitate the revision or the abandonment of theories generally accepted in the 13th century, e.g., the structure of the universe, and in keeping with the spirit of the master, leaders of Thomism recognize that it must not only be expounded and interpreted, but corrected where necessary.

He who has firm grasp upon the principles of Thomism addresses himself as readily to problems of practical philosophy as to speculative problems. An established dogmatic theologian (Fr. Farrell) can move familiarly in the field of politics when he discusses the fate of representative government (Essays pp. 287 ff); a philosopher (Prof. McMahon) can make a constructive contribution to the discussion of social justice and international life

(Mar pp. 55 ff). The thesis of Thomists is that the fundamental principles of Thomism, despite the necessity for correction in details of illustration, are the only philosophic principles which are equally applicable to every aspect and activity of life, and which give to every phenomenon and event its true meaning and relation and right direction.

To link together essays on ontology, ethics, dogmatic and moral and ascetic theology, aesthetics, social life, and national and international politics and economy in one volume and to make the connection between them fundamental and not forced, is to catch the spirit of St. Thomas, whose contention for the basic unity of reason and faith, of speculative and practical philosophy, and of knowledge and belief and wisdom, has not been too strongly maintained by philosophers or theologians or any other kind of specialists. To return from the divisive custom of departmentalizing human activities in insulated parallel grooves to a sober and determined effort to unite and integrate them is refreshing indeed.

The direction which Thomism is taking is manifestly toward the goal set by its master, viz., the recognition that we live in a universe and not in a multiverse. If this is true, every fact in the universe (and there is no disputing the primacy of fact) has an intelligible relation to the whole. The understanding of all this may transcend the limits of finite human reason, but its expression may not contradict that reason, which is God's highest natural gift to man. Only when the bounds of reason are reached does faith take up the story and carry us into the realm of the supernatural. Thomas occasionally failed to abide by this thesis; Thomists have fallen far short of their master's achievement. Thomists of the present generation are contributing to make amends for the shortcomings of their predecessors.

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Faith and the World Situation

HERITAGE AND DESTINY. By John A. Mackay. Macmillan. x-109 pp. \$1.50.

The President of the Presbyterian Theological Seminary at Princeton publishes in this small volume the series of lectures which he delivered last year at Lafayette and Davidson Colleges, his subject being the relation of faith to the world situation. Dr. Mackay argues that the only way in which the true destiny of man—which is his "forward look"—can be achieved is by a return to his heritage of faith—which is the "backward look." The "great tradition" of faith (which is at the heart of the true democratic culture, in Dr. Mackay's opinion) is needed if men are to be helped, in the post-war world, to achieve a lasting society which will enable them to fulfil their destiny. The book is too slight, and the argument too brief, to develop this theme as it should be developed if one is to test either its truth or its adequacy. Certainly, however, we shall agree with Dr. Mackay's central stress, even if we disagree with many, or only a few, of his incidental remarks.

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DEATHS

*"Rest eternal grant unto them, O Lord,
and let light perpetual shine upon them."*

Harvey A. Cox, Priest

The Rev. Harvey Atkinson Cox, Winnsboro, S. C., died suddenly, May 30th from a heart attack. He had been scheduled to make the Memorial day address at Winnsboro, at the hour he was stricken. He was 55.

Mr. Cox accepted a call to St. John's Winnsboro, St. Stephen's, Ridgeway, and St. Peter's, Great Falls, on May 1st of this year, coming there from Mayoden, N. C. A native of Eastern Carolina, he received his A.B. at North Carolina State College and his B.D. at Yale. Ordained to the priesthood by Bishop Darst in 1922, he had served several churches in North Carolina and Virginia.

Surviving are his wife, the former Hattie Della Moose; one son, Harvey, jr., of the army; two daughters, Magdalene and Emily.

Mr. Cox was a leader in community activities, especially the Red Cross Boy Scout work, and was one of the leaders of North Carolina in Masonry.

Funeral services were held from St. John's Church, Winnsboro, June 2d by Bishop Gravatt of South Carolina.

Immediately after the service, the funeral cortege left for Albemarle, N. C., where the body was taken to the Episcopal Church for a short time, and later brief services were held at the graveside in the Fairview Cemetery, conducted by the Masons. Interment was in the family plot.

The vestries of St. John's, Winnsboro; St. Stephen's, Ridgeway; and St. Peter's, Great Falls, were active and honorary pallbearers.

James Keeley

James Keeley, a life-long resident of Ridgeway, N. J., died on May 25th at the age of 71. He was a faithful and devoted member of Christ Church, Ridgeway, having served as Church school superintendent and as vestryman and warden over a period of 30 years. He was married in 1893 to Ryma Hillings, who survives him, as do his two children, Ruth Vaughan, wife of the Rev. F. C. Benson-Belliss; and James Kenneth, Army Air Corps surgeon.

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THE LIVING CHURCH

DEATHS

Charles Cowan

Charles Cowan, 97, last of the Civil War Veterans and the oldest communicant of St. Mark's Church, Waupaca, Wis., died on May 29th. A Requiem Mass was celebrated in St. Mark's on June 1st, and burial was in Hillside Cemetery, Ripon, Wis. The Rev. C. B. W. Maddock is rector.

The only survivors are a son, William, of Manitowoc, and a grandson, William, jr., of Fond du Lac.

Born in Windsor, Ohio, June 6, 1845, Mr. Cowan moved with his parents when he was three months old to Green Lake county, Wis., the trip being made in a covered wagon. He was 17 when the last call for soldiers came in May, 1864, and he enlisted from Ripon with Company B, 41st Wisconsin Infantry. He returned home in September on a stretcher.

Mr. Cowan first served as Director, then President of the First National Bank of Ripon which position he held for 22 years before retiring. He served on the Board of Trustees of the Wisconsin Veterans Home at King, Wisconsin, for twelve years, during which time he was treasurer of the Board.

After retiring from active work, Mr. Cowan made his home in Waupaca for the past 20 years.

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CHANGES

Appointments Accepted

ASHLEY, REV. GEORGE C., formerly priest-in-charge at St. Mary's Church, Haddon Heights, N. J., is now priest-in-charge of St. Luke's Church, Kensington, Philadelphia, Pa. Address: St. Luke's Rectory, 156 S. Huntingdon Street, Philadelphia, Pa.

BALL, REV. FRANCIS H., formerly vicar of St. Barnabas' Church, McMinnville, and St. Hilda's Church, Monmouth, Ore., is now vicar of St. Luke's Church, Grants Pass, Ore., with address at Grants Pass.

BARTLETT, REV. RICHARD B., formerly vicar of St. John's Church, Bandon, Ore., is now vicar of St. Alban's Church, Tillamook, Ore.

FOX, CHARLES W., a student at Bishop Payne Divinity School, will have charge of the work at All Saints' Mission, Clarksburg, W. Va., during the summer months.

GASQUE, REV. G. W., who has been serving as locum tenens of the Church of the Holy Cross, Miami, Fla., has accepted a call to be rector of that church. Mr. Gasque will also act as priest-in-charge of the Church of the Epiphany, Miami Springs.

GIBSON, THEODORE R., recent graduate of Bishop Payne Divinity School, will now be in charge of St. Mary's Church, Belhaven, N. Car.

HAMILTON, REV. JONES S., now at St. Paul's Church, Columbus, Miss., has accepted a call to the Church of the Nativity, Greenwood, Miss., effective June 15th.

JONES, REV. CECIL, now at St. Paul's Church, Meridian, Miss., has accepted a call to St. Paul's Church, Columbus, Miss., effective July 1st.

LIEBLER, REV. HAROLD B., formerly rector of St. Saviour's Church, Old Greenwich, Conn., has accepted a call to be missionary to the Navajo Indians in Utah, effective July 1st. Address: Bluff, Utah.

PATTISON, REV. HAROLD, has accepted a call to be locum tenens of St. Matthew's Church, Wheeling, W. Va. He was formerly retired and living in Long Island.

RICHARDSON, REV. J. M., formerly assistant

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A. B. C.	15.00
Camp Robinson, Ark.	10.00
In Memory of Eliza Shelton Blackman ..	5.00
Anonymous, Mt. Airy, Pa.	3.00
Margaret Willard	3.00
	\$ 89.56

China Relief

A. B. C.	\$ 25.00
Christ Church School, Ridgewood, N. J. (for hungry children of China)	5.00
In Memory of Eliza Shelton Blackman ..	5.00
St. Monica's Guild, Mt. Calvary Church, Baltimore	5.00
Anonymous, Mt. Airy, Pa.	3.00
	\$ 43.00

Greek Relief

A subscriber	\$ 2.00
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War Prisoners Aid

Previously acknowledged	\$1,047.90
A. B. C.	15.00
Anonymous, Mt. Airy, Pa.	4.00
	\$1,066.90

CLASSIFIED

POSITIONS OFFERED

CHURCH Home needs woman experienced in nursing and care of elderly people. Reply Box J-1752, The Living Church, Milwaukee, Wis.

CURATE wanted for large eastern parish: pastoral work; religious education; work with young people. Write immediately to the Rev. Walter C. Middleton, 227 Sherman Street, Watertown, New York.

GETHSEMANE'S Assistant has accepted call to be Dean of Omaha, so we are looking for another assistant. Write in confidence to: The Rev. John Higgins, 905 Fourth Avenue South, Minneapolis, Minn.

ASSISTANT desired, Midwestern parish. Must be interested in Religious Education and Young Peoples' work. Generous stipend. Reply Box B-1751, The Living Church, Milwaukee, Wis.

CHURCH Home for Girls needs house-mother for cottage. Care of children, mending. Living and small salary. Address Sister-in-Charge, Bethany Home, Glendale, Ohio.

PACKER wanted, also errand person wanted, male or female, midtown bookstore. Episcopalian preferred. Apply at once Morehouse-Gorham Co., 14 E. 41st St., N. Y.

POSITIONS WANTED

MATURE, educated Churchwoman wishes work July and August: proofreading, editing, and social agencies, instruct arts and crafts, commercial art, driving car. Write Box D-1756, The Living Church, Milwaukee, Wis.

ORGANIST-DIRECTOR. Desires position offering opportunity to develop music in parish. English and American training. B.M., M.M. degrees. Available September. Reply Box S-1753, The Living Church, Milwaukee, Wis.

PRIEST desires Parish Supply work, especially where pastor is in Military Service; sound Churchmanship, worthy education and preacher; experienced in Religious Education, Church School, and Young People's work—single, good health. Reply Box H-1754, The Living Church, Milwaukee, Wis.

TEACHER and director of Religious Education, with college and seminary degrees, and many years of experience in both fields, seeks position in the Church. Highest references. Contact may be made through the Rector of St. Paul's Episcopal Church, Martins Ferry, Ohio.

RESORTS

THE CRATER CLUB, on Lake Champlain—Established over 40 years ago by the late John B. Burnham as a summer colony especially for Church people. Still operated by his family; its guests include clergymen and their families; professors; etc. Separate cottages. Central dining room and recreational hall. Also single rooms available. Two miles from St. John's Church, and stores. Boating, swimming, varied social activities. Limited number victory gardens. Canning instructions and equipment. June 15 to September 15. Address "The Crater Club, Essex, N. Y." for descriptive folder, rates, and names for reference.

Because of the uncertainties of wartime transportation, many periodicals will frequently be late arriving at destination. If your LIVING CHURCH does not reach you on time occasionally, please understand we are doing our best. The delay is caused by conditions arising after your copy has left Milwaukee.

RATES:

(A) Altar Bread, Anniversaries, Appeals, Births, Boarding, Deaths, Church Furnishings, Linens and Vestments, Marriages, Meetings, Memorials, Personals, Positions Offered, Radio Broadcasts, Resolutions, Special Services, and all other solid copy classifications, excepting only Positions Wanted: 6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Positions wanted advertisements, 1 insertion, 4 cts. a word; 3 to 12 insertions, 3 cts. a word an insertion; and 13 or more insertions, 2 cts. a word an insertion. (D) Church Services, 25 cts. a count line (10 lines to the inch). (E) Minimum price for any insertion is \$1.00. (F) Copy for advertisements must be received by The Living Church at 744 North Fourth Street, Milwaukee 3, Wis., 12 days before publication date of issue it is designed for.

rector of St. Luke's Church, Atlanta, Ga., is now rector of that church. Address after July 1st: 176 Peachtree Circle, N.E., Atlanta, Ga.

ROLAND, REV. EDWARD L., formerly priest-in-charge of St. Thomas' Church, Plymouth, Ind., has accepted a call to be priest-in-charge of St. John's Church, Centralia, Ill., effective June 15th. Address: 718 E. Noleman Street, Centralia, Ill.

SAYRE, REV. CLAUDE E., formerly vicar of St. Peter's Church, Portland, Ore., and chaplain of St. Helen's Hall, Portland, is now locum tenens of St. David's Parish, Portland.

SEAGER, REV. WARREN A., formerly rector of Emmanuel Church, Covington, Va., has accepted a call to be associate minister of St. John's Church, Roanoke, Va., and to be in charge of St. Peter's

Church, Roanoke, effective Sept. 1st. Address: 18 Elm Grove Avenue, S.W., Roanoke, Va.

SIMPSON, REV. THOMAS P., vicar of Thankful Memorial Church, Chattanooga, Tenn., will become rector of Trinity Church, Newark, Ohio, July 1st. Address: 17 N. First Strete, Newark, Ohio.

TAYLOR, CHARLES E., recent graduate of Bishop Payne Divinity School, is now in charge of All Saints' Church, Toledo, Ohio.

THORN, REV. W. CARROLL, formerly priest-in-charge of the Church of the Incarnation, Roncerverte, W. Va., and associate msions, has accepted a call to be rector of St. Luke's Church, Wheeling, W. Va., effective Sept. 1st. Address: St. Luke's Rectory, Wheeling.

Ordinations

PRIESTS

SPRINGFIELD—On May 20th the Rev. RICHARD ELTING III was ordained priest in St. Paul's Church, Alton, Ill., by Bishop White of Springfield. He was presented by the Rev. Frederick St.C. Arvedson, and the sermon was preached by Bishop White. Fr. Elting will continue as curate at St. John's Church, Hartford, Conn.

TENNESSEE—On May 23d the Rev. FRANK NEWCOMB BUTLER was ordained priest in St. John's Church, Knoxville, Tenn., by Bishop Maxon. He was presented by the Rev. Richard R. Beasley who also preached the sermon. Mr. Butler will be assistant at St. John's Parish in Knoxville. Address: P.O. Box 153, Knoxville, Tenn.



Church Services near Colleges



COLLEGE STUDENTS NEED TO BE remembered, particularly in these war days when they are beset by new and disturbing problems.

Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, do forward the task of your Church by helping it to carry on efficiently and effectively its College Work.

Write the student, giving him the name of his chaplain, as listed here. Write, also, the chaplain. He wants you to do this. He needs to know every Church youth at his college.

And finally, if you can, contribute financially to the work the chaplain is doing. You may send funds directly to him—or you may send them to the Church Society for College Work at Cranbrook, Bloomfield Hills, Michigan.

ALFRED UNIVERSITY—Christ Chapel, Alfred, N. Y.
Rev. George Ross Morrell, Rector
Second Sunday: 9 A.M.
Other Sundays: 5 P.M.

BOWDOIN COLLEGE—St. Paul's Church, Brunswick, Me.
The Rev. Donald W. Mayberry, Rector
Sunday Services: 8 & 11:00 A.M.

UNIVERSITY OF CALIFORNIA, L.A.—St. Alban's Church, Los Angeles, Calif.
Rev. Gilbert Parker Prince, Vicar
Sunday Services: 8, 9:30, & 11 A.M.

CARNEGIE INSTITUTE OF TECHNOLOGY—The Church of the Redeemer, 5700 Forbes St., Pittsburgh
Rev. Francis A. Cox, D.D.
Sunday Services: 8 & 11 A.M., 7:30 P.M.

COLUMBIA UNIVERSITY—St. Paul's Chapel, New York City
Rev. Stephen F. Bayne jr., Chaplain
Sundays: 11 A.M.
Weekdays: 12 Noon

CONNECTICUT COLLEGE, U. S. Coast Guard Academy—St. James' Church, New London, Conn.
The Rev. Frank S. Morehouse, Rector
The Rev. Clinton R. Jones, Curate
Sunday Services: 8 & 11 A.M.

HARVARD UNIVERSITY, RADCLIFFE—Christ Church, Cambridge, Mass.
Rev. Gardiner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain
Sundays: 8, 9, 10, & 11:15 A.M., 8 P.M.
Weekdays: Tues., 10; Wed., 8; Thurs. 7:30 A.M.

HASTINGS COLLEGE—St. Mark's Pro-Cathedral, Hastings, Nebr.
Very Rev. N. L. Chowenhill, Dean & Rector
Sundays: 8 A.M. Mass; 9:45 Church School; 11 Choral Mass & Sermon. Holy Days: 10 A.M. Mass

UNIVERSITY OF ILLINOIS—Chapel of St. John the Divine, Champaign, Ill.
Rev. Carroll E. Simcox, Priest
Sunday Services: 8 & 10:30 A.M.
Thursdays & Holy Days: 7:15 A.M.

THE CHURCH SOCIETY FOR COLLEGE WORK

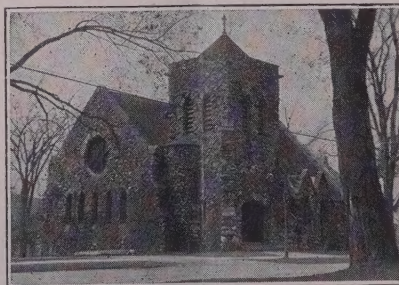
earnestly solicits gifts

and bequests



**CRANBROOK
BLOOMFIELD HILLS
Michigan**

MICHIGAN STATE COLLEGE—St. Paul's Church, Lansing, Mich.
The Rev. Clarence W. Brickman, Rector
Sunday Services: 8, 9:30, and 11
Chapel of Christ The King, 445 Abbott Rd., East Lansing
Wednesday 7:10 A.M.; Sunday: 8:45 A.M.



ST. JOHN'S CHURCH
WILLIAMSTOWN, MASS.

MILWAUKEE DOWNER, STATE TEACHERS—St. Mark's Church, Milwaukee, Wis.
Rev. Killian Stimpson, D.D., Rector
Daily Services: 7:30 A.M.
Sundays: 8, 9:30, & 11 A.M.

UNIVERSITY OF NEBRASKA—University Episcopal Church, Lincoln, Nebraska
Rev. L. W. McMillin, Priest
Sunday Services: 8:30 and 11:00 A.M.
Others as announced

N. J. COLLEGE FOR WOMEN—The Church of St. John the Evangelist, New Brunswick, N. J.
The Rev. Horace E. Perret, Th.D., Rector
Sunday Services: 8:00 and 11:00 A.M.
Wednesdays and Holy Days: 9:30 A.M.

UNIVERSITY OF NORTH CAROLINA—Chapel of the Cross, Chapel Hill, N. C.
Rev. Alfred S. Lawrence
Rev. R. Emmet Gribbin, Jr.
Services at 8 and 11 A.M., and 8 P.M.

PRINCETON UNIVERSITY—The University Chapel, Princeton, N. J.
The Rev. Wood Carper, Chaplain to Episcopal Students
Sundays: 9:30 A.M., Holy Communion and Sermon
Weekdays: 7:30 A.M., Holy Communion

STEPHENS' COLLEGE FOR WOMEN, CHRISTIAN COLLEGE FOR WOMEN, UNIVERSITY OF MISSOURI—Calvary Episcopal Church, Columbia, Mo.
Rev. Roger W. Blanchard
Sunday Services: 8, 9:30, & 11 A.M., & 6 P.M.
Thursdays 7 A.M.

UNION COLLEGE—St. George's Church, Schenectady, N. Y.
Rev. G. F. Bambach, B.D., Rector
Sundays: 8 and 11 A.M.; 7:30 P.M. Holy Days: Holy Communion, 7 and 10 A.M. Tuesdays: 7 A.M.; Thursdays: 10 A.M. Daily: M.P. 9 A.M.; E.P. 5 P.M.

WASHINGTON UNIVERSITY—Church of St. Michael and St. George, St. Louis, Mo.
Rev. J. Francis Sant, D.D., Rector; Rev. G. Richard Wheatcroft, Curate
Sundays: 7:30 & 11 A.M.; Canterbury Club, 7:30 P.M., twice monthly.

WELLESLEY COLLEGE—St. Andrew's Church, Wellesley, Mass.
Rev. P. F. Sturges; Mrs. Edward C. Ashton
Sundays: 7:30, 9:50, 11 A.M.
Thursdays in College Little Chapel 7 A.M.

WILLIAM COLLEGE—St. John's Church, on the campus, Williamstown, Mass.
Rev. A. Grant Noble, Rector
Rev. Gordon Hutchins jr., Asst.
Sundays: 8 and 10:35 A.M., Holy Days: 7:30 A.M.

WILSON COLLEGE, PENN HALL—Trinity Church, Chambersburg, Pa.
Rev. George D. Graeff, Rector
Sundays: (1st Sun. 7:30), 8 and 11 A.M.
Holy Days: 7:30 and 10 A.M.

UNIVERSITY OF WISCONSIN—St. Francis House and Chapel, 1001 University Ave., Madison, Wis. Episcopal Student Center
Rev. Gordon E. Gillett, Chaplain
Sunday: Holy Eucharist 8 & 10:30 A.M.; Evening-song 7 P.M. Weekdays: Holy Eucharist Monday, Tuesday, Thursday, Saturday, 8 A.M.; Wednesday, Friday, 7 A.M.; Daily Evening Prayer, 5 P.M.

(Continued from page 17)

hold office for life, and that this constitutes a violent alteration in the historic office of a bishop; on the other hand, no doubt, there are many Presbyterians who feel that even such a bishop is too much bishop for a Reformed Church. In the middle are those in both communions who don't care one way or the other about bishops. They are satisfied by the "Basic Principles"; but they would be equally satisfied with almost any solution of the question. The same situation applies to the other controversial points in the Commission's proposals. Violence is done to the beliefs of both Presbyterians and Episcopalians who hold strong beliefs on these points; those who are satisfied are chiefly those who think that the ministry and the sacraments—indeed the very nature of the Church—are purely administrative matters. Negotiations carried on in this way are not designed to express faith, but rather the absence of faith. They will not produce Presbyterian and Episcopal unity, but only a unity of the theological liberals in the two Churches.

We cannot share Bishop Parson's complacency at the tension and turmoil which the activities of the Commission have brought about in the Episcopal Church. It is not in the least an exaggeration to say that the elements of the Catholic faith are dearer to many thousands of Churchpeople than life

itself, more sacred than their own honor. When the Commission attacks these things, it is trying to do something to their Church more terrible in their eyes than anything that could possibly be done to them as individuals.

That is a "great, creative faith." It is that self-forgetful absorption in a world-embracing cause which made it possible in the past for Christ's followers to do great things for Him, and in the future will make it possible for them to do even greater things. Presbyterians have a similar faith. We wish it was the same as ours, but it isn't. We are confident that as we draw nearer to Christ, we shall draw nearer to each other. But we are equally convinced that the Commission on Approaches to Unity has no grasp whatever of the nature of that faith. Its efforts have all been aimed at watering it down, making it ambiguous, divesting it of life.

Afterthoughts

Apropos of the current discussion about the ministry and its relation to reunion, this story comes from an Eastern diocese: — "A lay reader in a parish where the rector is leaving in the near future, assisting in the service by reading the Litany, rendered one of the petitions with great earnestness in this form: 'That it may please thee to eliminate all Bishops, Priests, and Deacons. . . .'"



CHURCH SERVICES



GO TO CHURCH! That slogan, sounded round the world, might well put an end to the world's chaos. The rectors of leading churches listed here urge you to put the slogan to work in your own personal world. Use it on your friends.

Whether as a traveler in a strange city, or as a local resident, you are always welcome to come into these leading churches for the services or for quiet moments of prayer. And you are urged to bring with you your friends. Accept the cordial invitation!

DELAWARE—Rt. Rev. Arthur R. McKinstry, D.D., Bishop
St. Peter's Church, Lewes
Rev. Nelson Waite Rightmyer
Sun.: 9:30 a.m.
All Saints', Rehoboth Beach, 8, 11, and 8 p.m.

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop
St. George's Church, 4600 St. Charles Ave., New Orleans
Rev. Alfred S. Christy, B.D.
Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

MAINE—Rt. Rev. Oliver Leland Loring, Bishop
Cathedral Church of St. Luke, Portland
Very Rev. P. M. Dawley, Ph.D.; Rev. R. W. Davis; Rev. G. M. Jones
Sun.: 8, 9:20, 10, 11 & 5; Weekdays: 7:30 & 5

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop
Church of the Incarnation, 10331 Dexter Blvd., Detroit
Rev. Clark L. Attridge
Weekday Masses: Wed., 10:30; Fri., 7; Sun. Masses: 7, 9, & 11

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop
Cathedral of St. John the Divine, New York
Sun.: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days, & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 a.m. to 6 p.m.

Church of the Ascension, Fifth Ave. & 10th St., New York
Rev. Donald B. Aldrich, D.D., rector (on leave: Chaplain Corps, U. S. Navy)
Rev. Vincent L. Bennett, associate rector in charge
Sun.: 8, 11; 5 p.m. except 1st Sun. at 8 p.m.; Daily: 8 Communion; 5:30 Vespers

St. Bartholomew's Church, Park Ave. & 51st St., New York
Rev. Geo. Paull T. Sargent, D.D., rector
Sun.: 8 Holy Communion; 11 Morning Service and Sermon. Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer.

Grace Church, Broadway at 10th St., New York
Rev. Louis W. Pitt, D.D., rector
Sun.: 8, 11, 4; Noondays: Tues. through Friday, 12:30-55

Church of the Heavenly Rest, 5th Ave. at 90th St., New York
Rev. Henry Darlington, D.D., rector; Rev. Herbert J. Glover, Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 9:30 S.S., 11, 4:30; Weekdays and Holy Days, 11 H.C.; Tues. 11, Spiritual Healing; Prayers daily 12-12:10.

Chapel of the Intercession, 155th St. and Broadway, New York
Rev. Dr. S. T. Steele
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9:40, 10, 5

St. James' Church, Madison Ave. at 71st St., New York
Rev. H. W. B. Donegan, D.D., rector
Sun.: 8 Holy Communion; 11 Morning Service and Sermon; Holy Communion Thurs. 12 M.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York
Rev. Grieg Taber
Sun. Masses: 7, 8, 9, 10, 11 (High)

NEW YORK—Cont.

St. Thomas' Church, 5th Ave. and 53rd St., New York
Rev. Roeliff H. Brooks, S.T.D., rector
Sun.: 8 & 11; Daily Services: 8:30 Holy Communion; Thurs.: 11 Holy Communion

Little Church Around the Corner
Transfiguration, One East 29th St., New York
Rev. Randolph Ray, D.D.
Sun.: Communion 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

Trinity Church, Broadway and Wall St., New York
Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

RHODE ISLAND—Rt. Rev. James DeWolf Perry, D.D., Bishop; Rt. Rev. Granville G. Bennett, D.D., Suffragan Bishop

Trinity Church, Newport
Rev. L. L. Scaife, S.T.D., rector; Rev. K. W. Cary, Asst. rector
Sun.: 8, 9:30, 11 a.m., 4 p.m.
Tues. & Fri., 7:30; Wed., 11; Saints' Days: 7:30 & 11

PENNSYLVANIA—Rt. Rev. Francis M. Taitt, S.T.D., Bishop; Rt. Rev. Oliver J. Hart, D.D., Bishop Coadjutor

St. Mark's Church, Locust bet. 16th & 17th Sts., Philadelphia
Rev. Frank L. Vernon, D.D., rector
Sun.: Low Mass, 8 & 9; High Mass & Sermon, 11; Evensong and Devotions, 4; Daily: Masses 7 & 7:45; also Thurs. & Saints' Days, 9:30; Confessions: Saturdays 4 to 5 & 8 to 9 p.m.

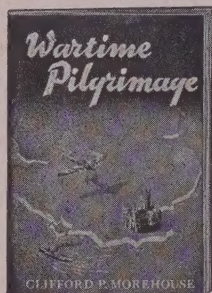
WASHINGTON

St. Agnes' Church, 46 Que St., N. W., Washington
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge
Sun. Masses: 7, 9:30, 11; Vespers and Benediction 7:30
Mass daily: 7; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.
Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F., 8 p.m., E.P.; 1st Sun. of month, H.C. also at 8 pm. Thurs. 7:30; 11 H.C.

Of Interest to Churchmen

General Books—



WARTIME PILGRIMAGE

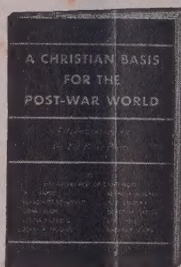
By CLIFFORD P. MOREHOUSE

"In simple, straight-forward style . . . with insights and interviews and touches of humor at once engaging and rewarding. The book is not only interesting as a contemporary painting of a war-stricken land and its courageous people, but it should prove a reliable reference book of a tragic era in years to come."—Thos. F. Opie, *The Churchman*. Price, \$2.00.

A CHRISTIAN BASIS FOR THE POST-WAR WORLD

By the ARCHBISHOP OF CANTERBURY and Ten LEADING ENGLISH CHRISTIANS

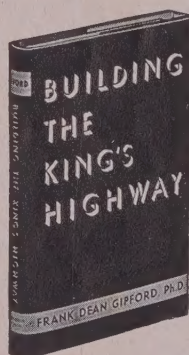
Brilliant minds are giving expression to the kind of peace to follow this great world conflict. Here we have a commentary by ten leading English Christians, headed by Archbishop Temple, on the rights of nations, disarmament, international organization, minorities, the law of God, possessions, education, etc. An important book for all Christians. Price, Paper, \$1.00.



BUILDING THE KING'S HIGHWAY

By the REV. FRANK DEAN GIFFORD

"This is a book of sermons, with a brief forward by the Presiding Bishop Henry St. George Tucker. It was prepared particularly for the use of lay readers, but commends itself to a larger circle. The sermons are simply formed and are terse and impressive. The volume includes discourses on the chief church festivals and on subjects which should engage the attention of all thoughtful people in this tragic but potentially spiritual era."—*The Churchman*. Price, \$2.00.



FAITH & PRACTICE

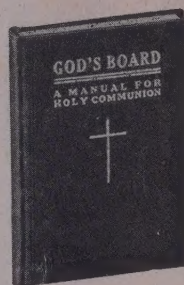
By the RT. REV. FRANK E. WILSON

This book has been found helpful to many, many Churchmen in learning more about the Faith of the Episcopal Church and the Practice of the Church. Here is a resumé of Christian Doctrine—a comprehensive view of a churchman's privileges and responsibilities. A text book edition is available in paper binding, into which has been incorporated twenty pages of questions for discussion. Price, Regular Edition, Cloth, \$2.50; Textbook Edition, Paper, \$1.35 ea.; \$13.50 per doz.

Devotional Books—

GOD'S BOARD

Illustrated—An illustrated manual containing the full Communion Service, Prayers for Morning and Night, special prayers for many occasions, and thirteen sections giving some plain advice to communicants. Price, Cloth, 60 cts. ea.; \$6.00 per doz.



Without Illustrations—

This edition has the same text as the illustrated book, but is bound in heavy paper cover and is without illustrations. Price, 25 cts. ea.; \$2.50 per doz.

OUR LIFE OF PRAYER

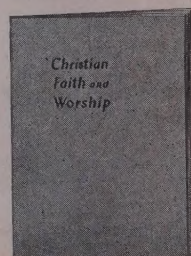
By the REV. J. WILSON SUTTON

"This little volume of Dr. Sutton's on prayer is so simple and so direct and contains such an essentially practical emphasis that the reader must inevitably realize that the author not only speaks out of very real experience, but has the ability to describe his experience on a printed page in an amazingly helpful way. . . . We would heartily commend this book to anyone who is interested in strengthening his devotional life and particularly to parents and church school teachers and others, part of whose task is to instruct young people in the approach to God through prayer."—*The Witness*. Price, \$1.35.

CHRISTIAN FAITH AND WORSHIP

By the REV. W. NORMAN PITTENGER

A devotional manual including a section of prayers for use in wartime. It gives a clear, thorough, and concise explanation of the fundamentals of our Christian faith, worship and practice, in addition to the service of Holy Eucharist with private devotions. Price, 50 cts. ea.; \$5.00 per doz.



IN GOD'S PRESENCE

By the REV. PHILIPS S. GILMAN

One of the best selling devotional manuals in the Church. It was compiled for use by all Churchmen, and all schools of thought were taken into consideration. This book contains all essentials of a devotional manual, and is exceptionally good for young people and adults. Price, Cloth, 65 cts. ea.; \$6.50 per doz.

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